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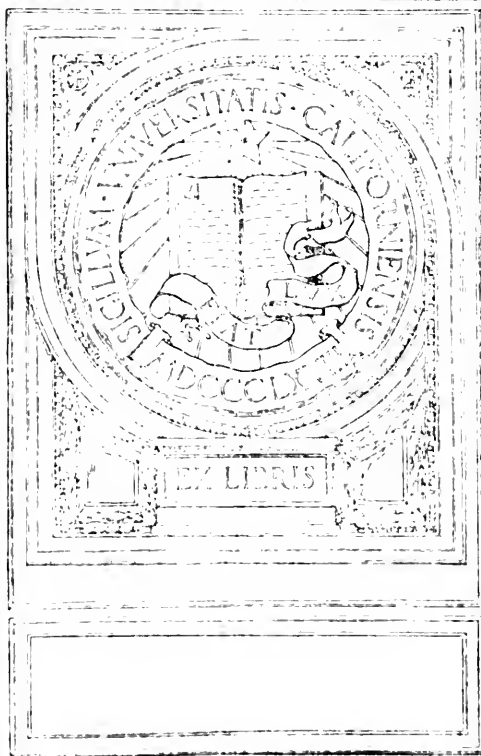
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REJOINDER

TO THE

“REPLY”

OF

THE HON. HORACE MANN,

SECRETARY

OF THE

Massachusetts Board of Education,

TO THE

“REMARKS”

OF THE

ASSOCIATION OF BOSTON MASTERS,

UPON HIS

SEVENTH ANNUAL REPORT.

BOSTON:

CHARLES C. LITTLE AND JAMES BROWN.

1845.

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At a meeting of the Association of Boston Masters, held on the 26th of December last, a Committee was appointed to rejoin to the "Reply" of the Hon. Horace Mann. The report of that Committee was submitted to the Association at their next regular meeting, held on the 30th of January.

The following Rejoinder comprises that report, together with separate rejoinders by the writers of the last three articles of the "Remarks," to those sections of the "Reply," respectively, which are devoted to their articles.

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YOUR Committee have carefully reviewed the "Reply" of the Hon. Horace Mann, Secretary of the Massachusetts Board of Education, to the "Remarks" of the Association of Boston Masters on his Seventh Annual Report; and after an attentive examination of the "Remarks," in connection with the "Reply," have arrived at the following conclusions: First, that the Secretary has wholly misjudged the motives of the Masters in the publication of the "Remarks." Secondly, that he has, in very many instances, entirely misconceived the sentiments of the writers, as represented in their several articles. Thirdly, that he has done them great injustice in his quotations from their writings. Admitting the truth of these conclusions, it is obvious that the Secretary's "Reply" has greatly misrepresented the Association of Masters, and placed them in a false position before the public. We do not say that this misrepresentation was designed on the part of the Secretary; but, we feel no hesitation in asserting, that it is the preëminent characteristic of his "Reply;" and its importance is greatly enhanced, from the fact that it is two-fold, involving not only the educational opinions of the teachers, and their professional reputation, but their integrity as men, and, consequently, their moral reputation.

On the other hand, an unfortunate aspect of the "Re-

marks" is, that in attempting to controvert some opinions advocated in the official writings of the Secretary,—and the promulgation of which tends to place teachers who have not adopted them in an unworthy position,—they do not define sufficiently the field of the controversy between the Secretary and the Association, and consequently bear in too great a degree the character of unqualified criticism. We do not admit by this, that the "Remarks" have done the Secretary injustice, in the discussion of those educational questions which are at issue between himself and the Association of Masters, or, that the criticisms therein contained are untrue or unfair; but that in failing to acknowledge sufficiently the usefulness of Mr. Mann's efforts in those departments of his official labors not relating to these questions, the "Remarks" seem to be susceptible of a more extended application to his official character than was intended by the Association. Moreover, certain references to opinions of gentlemen not necessarily connected with this controversy, and for whom, personally, the members of the Association entertain the highest respect, seem, unfortunately, by implication, disrespectful and uncourteous, though they were not so designed.

In view of these conclusions, your Committee, while they are fully aware of the necessity of a rejoinder from the Association of Masters, still conceive the character of such rejoinder to be a consideration of the highest importance. They perceive, at the outset, the difficulty which must attend them in attempting to reply with justice and candor, to an opponent by whom they have been first placed in a false and disadvantageous position, and then hotly pressed with the keenest weapons of polemical warfare. Commencing with the intention of examining carefully and dispassionately the character of the Teachers' "Remarks," and the Secretary's "Reply," of presenting their respective claims to truth and justice, they are aware of the many obstacles which they must encounter in adhering to their purpose. The

pleasing qualities of style must be sacrificed to a faithful investigation of details, often minute and uninteresting. That strong feeling which gives forcible utterance to thought, and loose reins to the imagination,—and hence, eloquence to writing,—but which, in personal controversy, tends to mislead the judgment and to vitiate its conclusions, must be subjected to a desire for truth in its simplest and most honest forms. They feel that theirs is an ungrateful task. They are called on to speak in their dull tones, to those whose ears have listened to the sweet voice of music; to hold up the graceless and naked forms of facts, to those who have been borne away into the realms of fancy, and whose eyes have feasted on visions of fairy splendor. From sentiments which have been sent forth glowing with the beauty of the Secretary's peculiar eloquence, they must strip off their fair attire, and present them once more in the uninteresting aspect of sober reality. They must pluck away the graceful flowers of rhetoric whenever they are not woven around the brow of truth, and bare the deformity which their charms concealed. These are some of the difficulties which must attend their labors. But conscious of honest intentions on their own part, and convinced that a love of truth, and an earnest desire for the promulgation of correct principles, are the motives which have governed, and still do govern, the Association of Masters, they will endeavor to treat justly and impartially that portion of the controversy which they review; to be unshrinking in their concessions, when concession is required, but equally firm and decided in the defence of what they believe has been unjustly assailed.

The first consideration which claims our attention in the reply of the Secretary, is the charge of unworthy motives in the publication of the "Remarks." The character and substance of this charge may be learned from the following passages extracted from different portions of the first section.

"It was not until then, that I clearly saw their mutilated and garbled quotations; the forced transposition of paragraphs, so that an inference drawn from one might be made to cover another; the sup-

pression of parts of sentences whose object was to explain and define the rest, and, generally, the anxious spirit of misrepresentation that presided over their preparation." — p. 6.

"But it is a question of justice, of truth, of moral power, where annihilation awaits the wrong, however haughty or numerous they may be, who uphold its banner. It is not the number of the partnership, but the moral solvency of the firm, with which I am concerned; or, to draw an illustration from their own art, — if they are right, they represent a row of thirty-one integers, but if wrong, as I can easily show, then they are like thirty-one Vulgar Fractions multiplied into themselves, — yielding a most contemptible product." — p. 12.

"The 'Remarks' of course had their instigators. Active and unscrupulous individuals, from motives peculiar to themselves, might easily have obtained a reference of my Report to a 'Committee of the Association.'" — p. 72.

"The truth is, that all this crimination, on account of my 'early Reports,' is an after-thought. If I were so unjust, so ignorant, so imbecile, seven years ago, why did they not sound the alarm earlier? It was my Seventh Report, describing beautiful schools, managed on Christian principles, and presided over by bands of noble teachers; — a description of which ought to have excited emulation rather than envy; — or it was things even extraneous to that, — which stirred up the *instigators* of these 'Remarks,' to their work. These instigators must have said of the Prussian teachers,

'There is a daily beauty in *their* lives,
That makes *us* ugly.'" — p. 73.

From the sentiments contained in the above quotations, and others of a similar character frequently and forcibly impressed upon the mind of the reader, in the different sections of the "Reply," we learn that Mr. Mann views in a most unworthy light the motives which influenced the Association of Masters in the publication of the "Remarks." He believes them to have undertaken the work at the instigation of "active and unscrupulous individuals;" and to have been influenced by envy, jealousy, and resentment. Your Committee deny the right of the Secretary to bring any such charge against the Association, or to impugn the motives of individual members; and they do not hesitate to assert in the most positive manner, that nothing has transpired in the "Association" which can with justice be attributed either to personal hostility towards Mr. Mann, or to a foolish "jealousy of their reputation."

We believe that the "Reply" does great injustice to the

Association of Masters, in imputing to them unworthy motives in sanctioning the "Remarks;" and we feel the fullest confidence in disclaiming, in behalf of the Association, any other design than that of defending, fairly and honestly, some of their principles of instruction and discipline, which the Secretary had attacked in his official writings. And though for this they are charged in the "Reply" with a desire to "arrest" the progress of education, and to "petrify" its present systems, rather than to improve them, yet, we believe that there is no ground for charging them with any more unworthy *motive*, than the desire to defend their honest opinions. If the "Remarks" fail to acknowledge sufficiently the usefulness of the Secretary's official labors, it surely is as reasonable, and as just, to account for it from the fact, that the "Remarks" were written in defence of principles already attacked, and held up to ridicule in the Secretary's writings, as from any sinister motive. Nay, it is even more reasonable, for it is more than probable that any one who was about to make an unjust and malignant attack upon a public writer, would seek to cover such attack, and to fortify his cause with crafty acknowledgments and fair professions; while, on the other hand, he whose principles are placed in the defensive, and to his own belief unfairly so, would be likely to be earnest and impatient in his defence. Besides, if any charge lies against the "Association" for ungenerous treatment of the Secretary, in omitting to acknowledge his usefulness, a charge of still graver character may be brought against the Secretary for representing the "Remarks" as designed to arrest the progress of educational reform, because they attempt to controvert some of his educational opinions. But whatever may be the arguments on either side in relation to this question of motive, your Committee are of opinion that a conscientious disavowal of any feeling of personal hostility to the Secretary, is the best testimony that can be offered. Such a disavowal has been already made. It is true that the sentiments of the Masters, as they are misrepresented in the "Reply," seem to indicate feelings of hostility towards the

Secretary, but the Masters have nowhere given utterance in the "Remarks," to sentiments such as are there attributed to them. In the very commencement of his "Reply," the Secretary asserts that the "Remarks" impute to him a feeling of hostility towards the Boston Masters. Your Committee can find no such imputation in either of the four articles, nor do they believe that any such imputation was designed by either of the writers. True, it was thought that the Secretary had done injustice to the Boston Teachers in common with others, in his comparison of foreign schools with our own; but it was imputed to his zeal in the promulgation of his own educational opinions,—which in itself was honest and praiseworthy,—and not to any motive of hostility to the Teachers. It was, however, with the *influence* of the Secretary's writings that the Teachers were concerned, and not with the *motives* which prompted him to write. In allusion to this, the "Remarks" expressly say, in the first section, p. 17, "Personalities and impeachment of motives are here entirely disclaimed." The "Association" must, in this defence, of course, abide by the sentiments expressed in the "Remarks," and if those sentiments are in any instance unjust, they are bound to reject them. But, they can by no means be expected to become answerable for sentiments which they have never felt, and to which they are made to give utterance, only by the misconstruction of another.

The first "assertion" in the "Remarks" which the Secretary deems worthy of notice, is a statement on page 6th, in regard to the cause of education. The following is the quotation of that "assertion," given in the "Reply," together with a comment introduced by the Secretary to explain its meaning:

"The good cause [the cause of Common Schools] was never more prosperous than at the time the Board of Education was formed."

This assertion, he says,
— "Is bold even to madness. It is a point blank contradiction of five printed volumes of School Abstracts, and the testimony of more than two thousand school committee men. Did not these 'practical

educators' know, that from 1647 to 1826, the laws were altered and altered, again and again, to adapt them to the *decreasing* demands of the public in regard to schools."

In connection with the above quotation, the Secretary proceeds through several successive pages with an overwhelming accumulation of evidence to show the low state of common schools, at that period to which the "assertion" relates, and after a multiplicity of statistics, which define, to some extent, that vast and important field of labor upon which he entered at the commencement of his official duties, he triumphantly closes with the following sentence: "Such are a few proofs, on a few points, respecting the 'prosperous' condition of the Common Schools in 1837." Now, it is obvious from the connection in which the "assertion" is found in the "Remarks," that the author spoke of the interests of education in general, and not alone of "the cause of common schools," as the Secretary intimates; for directly before, and introductory to, the statement, we find the following language: "With all the rude fixtures and other inconveniences for school purposes, an enlightened public sentiment was early formed which sustained the State Legislature in giving hundreds of thousands of dollars to the colleges, and other seminaries of learning."

No one can doubt that the writer was speaking, in this connection, of the "cause of education," in relation to all its interests, and to its general progress. But admitting for the argument, that the Secretary's inserted comment was a correct one, and that the "assertion" did refer to the "cause of common schools" alone, it surely did not refer to the *condition* of "the common schools," in regard to which he proceeds to give so much statistical information, and upon an alleged question of which, he adduces such a mass of evidence.

The very explanations which follow the "assertion," in the "Remarks," will substantiate this position.

"And the good cause was *never more prosperous than at the time the Board of Education was formed*; and the establishment of such

a body, with little or no opposition, certainly indicated a healthy tone in public sentiment. All the friends of the common schools, from the governor to the most humble citizen, felt a desire to see these institutions *improved*, and their blessings extended to every child in the Commonwealth."

Here the writer speaks expressly of the tone of public sentiment towards common schools; that is, of the prosperity of the "cause of common schools," in its relations to public opinion; and not in any way of the *condition* of those schools, except to aver, that all who were friendly to them, from the governor to the humblest citizen, felt a desire to see them "*improved* in their condition, and their blessings *extended* to every child in the Commonwealth."

It may seem, at first, somewhat inconsistent, that the evidence given in regard to the "condition of common schools," should, in this case, be set aside as irrelevant to the question of the prosperity of the "cause;" but it will be seen, upon a moment's reflection, that a change in public sentiment (upon which the prosperity of the *cause* depends) may be effected by means that operate much more rapidly than those by the immediate agency of which, the "*condition*" of schools is to be improved. After a long period of neglect towards those institutions, the public mind might be aroused to a sense of their importance, by only being made to feel the destitution of their privileges, and thus the *cause* might become at once "prosperous," while their *condition* would still be "deplorable." But again; to prove the validity of the assertion, that the "cause was never more prosperous," we will refer to the evidence adduced by the Secretary himself, in his "Reply." In relation to the "assertion" he says—"This assertion is bold even to madness. It is a point blank contradiction of five printed volumes of school abstracts, and the testimony of more than two thousand school committee men. Did not these 'practical educators' know, that from 1647 to 1826, the laws were altered and altered, again and again, to adapt them to the *decreasing* demands of the public in regard to schools?"

We answer, that all this, "these practical educators" knew, and more,—they knew some most important facts, which the Secretary, in adroitly sliding off from the "cause" of common schools in 1826 to their condition in 1837, has *forgotten to mention*; and which they will now present. He gives us the evidence with regard to the "cause" of common schools from 1647 to 1826, but then—as if he had suddenly beheld the truth—he stops; leaving the history down to 1837 untold. We will proceed to give it. From the evidence which he adduces, it seems that from 1647 to 1826, the "*cause*" had been constantly sinking in public estimation, and the condition of schools consequently deteriorating. But at the latter period, (1826,) men of ardent minds and earnest benevolence,—a class, who, from their enlarged and generous sympathies are ever the first to feel and fully realize the calamity of public ills,—came forth to stem the ebbing tide. Their efforts were prospered, and their generous enterprise succeeded. The mighty waves of public sentiment, which, it seems, for nearly two centuries, had been wafting away from the people of Massachusetts some of their dearest blessings, came flowing in and bearing back their treasure; wasted, it is true, in its conflict with the elements, but still their best heritage, the "ark of their safety." From that period, then, (1826,) the "cause" began to prosper, and in 1830, the American Institute of Instruction was founded, enlisting in its benevolent purposes some of the best minds, and some of the ablest and most distinguished educators of the day. The genial influence of that institution was then to the cause of public education, what the sunshine is to the sickly plant,—it gave vigor and activity to its exhausted energies. Thus, "the good cause" *increased* in prosperity, until, in the year 1837, a Board of Education was instituted by the State Legislature, to supervise the interests of the common schools; to improve their *condition*, and to *extend* and multiply their privileges. Here, then, was a new and most important era in the history of our public schools; here, after a night of centuries,

rose the bright morning-star of their destiny, to gladden the hearts of the true and the faithful: It was in relation to this period that the "assertion" was made in the "Remarks," — not that the "*condition* of common schools" was "prosperous," but that the "*cause*" was never more prosperous.

It is not strange that the Secretary, with *his* construction of the "assertion," should declare it to be "bold even to madness;" and that in his consequent contempt for its "Thirty-one" vouchers, he should aim at them so frequently the shafts of ridicule and sarcasm. But it is a matter of surprise, that so distinguished a scholar should utterly misconceive the meaning of language, as obvious as that which set forth the statement in the "Remarks." With such interpretation of their meaning, we do not wonder that the Secretary should declare education to be treated by the "Remarks," not as an "advancing but as a perfected science;" and that their object "seemed to be to arrest and petrify it where it now is." Nevertheless, such interpretation does great injustice to the Association of Masters, and has greatly misled the public mind from the true points of the controversy. Writers in some of the public journals, deceived by this special pleading of the Secretary, have actually stated that an important question in the controversy between the Masters and Mr. Mann, is in regard to the necessity of improvement in the *condition* of the common schools; a question upon which, it is believed, the Boston Masters hold but one opinion, in common with all the friends of education. Indeed, it is expressly stated in the first section of the "Remarks," with reference to this question, that there was a "desire for *improvement*," on the part of "all the friends of common schools, from the governor to the most humble citizen." It is honestly believed that since that period, this desire has been cherished and quickened in many portions of the Commonwealth, by the efforts of the Hon. Secretary; and it is sincerely hoped that it will ever continue to exist in the public mind, with power and energy sufficient to make an impression upon the *condition* of com-

mon schools, commensurate with the demands of the most enlightened public opinion. On this point the Secretary has received a wrong impression from the "Remarks." He has entirely misunderstood the sentiments of the Association in relation to his official character. There was no intention, on the part of the Masters, to depreciate his character in this respect, nor is it believed that they underrated his efforts in behalf of the cause of education. It was not supposed that the Secretary's labors were limited to the discussion of those principles of education alone, which govern the internal operation of schools, — which regulate the details of instruction and discipline. There are many other important interests embraced in the general cause of public instruction, which require careful and efficient supervision to secure their prosperity. The Secretary's duties with relation to these interests, comprise an extended field of labor, to which he has undoubtedly devoted constant and untiring attention. It is expressly said in one portion of the "Remarks," that the Association "by no means refuse him (the Secretary) credit for entire devotion to the cause of education," but that they believe he has failed to decide correctly upon the comparative merits of the different systems of *instruction* and *discipline*, from the want of a thorough practical knowledge of their operation and results.

Yet the Secretary seems to have deemed it necessary to defend himself from what he denominates "an implied charge" of neglect of duty, by giving the statistics of his numerous and burdensome official labors during the last seven years. And to make his defence still more impressive, he holds up the literary labors of the "Association" in contrast with his own. Upon this latter point, he says: "The Thirty-one display the titles of eighteen lectures, which, as they say, had been read before their 'Association' by members, in *the space of two years*. Though I would not pretend to compare the *quality* of my writings with that of theirs, yet I may say that I have delivered double this number of lectures and addresses on education, every year since my appointment. Eighteen lectures in two

years for thirty-one men! About one lecture apiece in four years!" Without discussing here the necessity of such a defence on the part of the Secretary, we will examine, for a moment, this ingenuous and skilful calculation. The Secretary exclaims, "eighteen lectures in two years for thirty-one men! about one lecture apiece in four years!" A very ludicrous idea, to be sure, and one that seems to place the literary labors of the Teachers in a ridiculous light; but let us look at the true view of these statements. The Association held their regular meetings on the evening of the last Thursday of each month, excepting the months of May and August; making, in all, during those "two years," twenty meetings. At two of those meetings, the time was occupied in discussions, and in transacting their general business; at the other eighteen meetings, *different* lectures were delivered upon different subjects, by members of the "Association." Surely, the Secretary cannot have such a rage for lectures, that he would desire more than one to be delivered upon the same evening? Yet because there were but eighteen, he enters into a minute calculation to ascertain the number of lines written by each member of the "Association" per day; and seems to think it such a marvellously witty conceit that, not contented with that, he appends a comparative calculation to render it still more ridiculous. Verily, truth and common sense must have been sorely pressed to make way for such forced and attenuated ridicule. But "*I*," he says, "have delivered twice that number of lectures and addresses upon education, every year since my appointment." Does he mean by this, that he has *written* and delivered thirty-six *different* lectures every year for seven years; making, in all, two hundred and fifty-two different lectures upon education? if so, then have his labors been indeed Herculean! Or, does he mean that he has delivered a few different lectures, say ten or twelve, over and over again, some twenty or thirty times, in his "five circuits over the Commonwealth?" if so, then has he no great cause for boasting; for, by this latter calculation, he would write not quite two lectures

to the year, — a “literary birth” not marvellous at all for one whose glowing mind is an intellectual furnace, fusing the subjects of its investigation; and “sending forth the simplest elements of nature so stripped of rudeness, and so wondrously adorned, one scarce would know them as the forms of earth.”

But we will return from following the Secretary in this graceless digression, and though we see in the distance that bright “paradise of fools,” to which he has so kindly sought to introduce us, yet matters of grave moment claim our attention.

It is said in the “Reply” that the “Remarks” “treat education as a perfected science;” and it has elsewhere been responded, that the Schoolmasters of Boston, satisfied with their present attainments in the science of education, are leagued together to oppose improvement and reform. Lest the “Association” should be made to appear inconsistent in the above expression of their sentiments, in the minds of those who have yielded credence to such views of their opinions and motives, it is proper to consider, for a moment, the relation of the Masters to this question. It is true, that the Masters have advocated certain principles of education adopted by themselves, and it is believed generally adopted by the present class of educators, in opposition to the opinions entertained by the Secretary of the Board of Education; but they have founded their arguments in favor of those principles, upon general reasoning, and not by any means upon the success of their own practice; nor have they limited the possible success of those principles to the extent of their own skill in applying them; hence, it is unjust to charge them with a desire to arrest the progress of education, at that point to which they have themselves attained. They have, it is true, claimed the privilege of being heard upon *these questions* as practical educators, because they have learned from the daily application of the principles involved, more intimately than they could otherwise have done, their relation to the necessities of the youthful mind, and their adaptness to its undeveloped capacities. But though experience has formed their educational opinions, they have not adduced the results of

that experience, in the "Remarks," as arguments in support of these opinions. They are charged in the "Reply," with perpetually challenging "respect for their *opinions* and for *themselves*" as "practical educators;" but they have presented no educational doctrines in the "Remarks" upon their own personal authority, or for which they have not fairly given their reasons; and if these reasons be not valid, then must the doctrines, in support of which they are given, fall to the ground; for where argument commences, personal authority terminates; and the question then is not of the character of him who argues, but of the validity of the argument.

The "Remarks" also introduce the testimony of several distinguished Mayors of our city, chairmen of the School Committee, in regard to the condition of our schools; yet it is surely not with a desire to prove that they were absolutely excellent and needed no improvement; for the sole object of forming the "Association" of Masters was to improve their condition; but simply to show that they were thought to be *improving* under the operation of principles which some pronounced radically wrong, and which were believed to be so represented by the annual reports of the Secretary. In connection with this matter, there is one point in the "Reply" worthy of notice. It pronounces the spirit of the "Remarks" to be "unphilosophical," and cites in contradistinction to it the ideas of the founders of the American Institute, given in the prefatory notice of their first volume, that "education is an experimental science,"—a science "whose principles are to be fixed, and its capacities to be determined, by experiment." Now, it is positively known, that many of the Masters have pursued, at different times, different systems of instruction and discipline, and that their present educational "principles" have been "fixed by experiment;"—and your Committee cannot understand in what way the public avowal of some of those principles thus "fixed by experiment," contravenes the above-quoted opinion of the distinguished founders of the Institute. The Boston Masters can

most assuredly claim the authority of this canon of the Institute, in common with other experimenting educators, and may claim also to be equally philosophical, unless the Secretary deem it unphilosophical to arrive at any other results than those coincident with his own opinions.

The next matter which claims our attention in the "Reply," is the allegation of an "attempt," on the part of the writer in the first section of the "Remarks," to show that the Secretary spoke "unkindly and unjustly" of teachers, as a body. The following quotation from the "Reply," will show the ground upon which this allegation is based :

"To show the character of this attempt, let me place a single clause of their alleged quotation from my Report, and the corresponding passage of the Report itself, side by side. I italicise the words of my Report, which, for the purpose of altering my meaning, are omitted in the "Remarks."

[QUOTATION.]

[Mr. Mann] "declared that the teachers of the schools, — in the absence of all opportunities to qualify themselves, — were — deeply and widely deficient in the two indispensable prerequisites for their office; namely, a knowledge of the human mind, as the subject of improvement, and a knowledge of the means best adapted wisely to unfold and direct its growing faculties."

[REPORT OF 1838, PP. 27-8.]

It appeared from facts ascertained during the last part of the year 1837, — that the teachers of the schools, although with very few exceptions, persons of estimable character, and of great private worth, yet in the absence of all opportunities to qualify themselves for the performance of the most difficult and delicate task which, in the arrangements of Providence, is committed to human hands, were, necessarily, and therefore without fault of their own, deeply and widely deficient, &c. [as in the quotation.]

The following are the quotations as they stand in the "Remarks."

"What would be thought of a general who, with a most powerful enemy before him, should publicly announce that his soldiers were weak and inefficient, though they had shown themselves powerful and effective, on great emergencies, in driving the barbarians from the wilderness? Did not Mr. Mann act in such a manner, when, in his early reports, he said much of 'incompetent teachers,' — 'ignorance of teachers,' — 'depressed state of common schools;' — and declared 'that the schools were under a sleepy supervision,' — 'and that the teachers of the schools,' — 'in the absence of all opportunities to qualify themselves,' — 'were' — 'deeply and widely deficient in the two indispensable prerequisites for their office; namely,

a knowledge of the human mind as the subject of improvement, and a knowledge of the means best adapted wisely to unfold and direct its growing faculties;’ and, consequently, ‘*that the common school system of Massachusetts had fallen into a state of general unsoundness and debility?*’” — p. 10.

It will be seen at a glance, that the quotations given in the “Remarks” do not present so unfavorable an aspect of the Secretary’s language, as that “clause” which he has given in his “Reply,” and which he professes to quote from the “Remarks.” For, the sentences which were extracted from the Second Annual Report of the Secretary are not quoted in the “Remarks” as if in consecutive connection, but are given as separate extracts,—as expressions of the Secretary’s opinions in relation to teachers. The “Reply” conveys the impression that the “Remarks” present those sentences as constituting one continuous clause, and calls it *a* quotation. A careful reader, however, would not be deceived by this—mistake of the Secretary, for he gives the quotations more correctly on the preceding page of the “Reply.” Granting, however, that the language of the Secretary in his Second Annual Report, was more courteous towards teachers than that of the passages quoted in the “Remarks;” yet the clause, as it is in the Report, would have been equally to the point in showing the sweeping conclusions of the Secretary, with regard to the present class of teachers.

But, in order to decide upon the amount of injustice done to the Secretary in these quotations, it is necessary to compare the charge in the “Reply” with their intent and meaning, as they are expressed in the “Remarks.” He complains, that in those quotations his “qualifying remarks” are suppressed; a sentence fabricated which he “never could have written,” and a signification imputed which he “never intended;” and, in the same connection, he declares that he “spoke of the teachers kindly and approvingly, and exonerated them from blameworthiness.” He here, evidently, intends to convey the impression that the “Remarks,” by their

“fabricated sentences,” make him attach *blame* to the teachers as a class, and that they represent him as charging them, not only with intellectual deficiency, but also with delinquency, with moral deficiency. Were this the case, it would, most assuredly be unjust towards the Secretary; for there is not the shadow of a doubt, that, in regard to their moral character, he entertained towards teachers, as a class, no other than sentiments of respect. But such is not the case; no such construction can be put upon the quotations as they are expressed in the “Remarks,” nor is it possible that a candid reader could derive such an impression from them. Among the very quotations of which the offending sentence is composed, occur the following: “and the teachers of the schools,” “in the absence of all opportunities to qualify themselves,” “were” “deeply and widely deficient.” Here is a quotation made by the writer of the first section of the “Remarks,” showing that the Secretary deemed it impossible for the teachers to qualify themselves, because of the absence of all opportunities to do so, and consequently that he could not have attached any *blame* to them for their “deficiencies.” Again, on the page following that in which those quotations occur in the “Remarks,” in relation to the same subject, we find the following quotation from the same Report: “without fault of their own, the teachers had been,” &c., showing that the Secretary expressly exculpated the teachers from *blame*.

We leave this point with the single remark, that had the writer of that section intended to do such injustice to Mr. Mann as the “Reply” imputes to him the desire of doing, he surely would not have quoted from his official writings passages so entirely subversive of that intention. But, it will be inquired, What then was the intent, and what is the purport of those quotations?

In answer, we will refer to that clause which the Secretary has quoted in the “Reply” from his own Report, and which we have already given. In that clause he distinctly speaks of “an absence of all opportunities to qualify teachers for the

performance of the most difficult and delicate task, which, in the arrangements of Providence, is committed to human hands ;” and infers that the great deficiency of teachers “in the two indispensable prerequisites of their office ; namely, a knowledge of the human mind as the subject of improvement, and a knowledge of the means best adapted wisely to unfold and direct its growing faculties,” is a necessary consequence of the absence of such opportunities. But what were those “opportunities” which were thus wanting for the qualification of teachers? They surely were not select schools, academies, or colleges, for the privileges of these institutions were by no means limited ; and those of the two former classes were accessible to all who were qualifying themselves for teachers. No ; they were institutions to be devoted especially to the instruction of teachers ; designed to qualify them in the two great prerequisites of their office ; namely, a knowledge of the human mind, and a knowledge of the best means of unfolding and directing its growing faculties. From this it appears, that the charge of “deficiency” must take effect against all teachers who had not enjoyed the opportunities of such institutions. Here, then, is the ground of the complaint preferred against the Secretary, in the first section of the “Remarks,” for disparaging the teachers. The intent of the quotations introduced in that connection was to show, that the Secretary had done injustice to very many of the present class of teachers by his sweeping inferences and unqualified conclusions. The purport of those quotations is, that teachers were deficient in a knowledge of the human mind, and of the means best adapted to unfold and direct its faculties. The charge of the Secretary, as it is made to appear by the quotations in the “Remarks,” is, then, in relation to the intellectual, and not to the moral attainments of the teachers. It is *intellectual* disparagement, and not *moral*, as the Secretary intimates in his “Reply.” And that the Secretary does disparage the intellectual character of the teacher, he surely will not deny ; indeed, he virtually acknowledges this in his “Reply,” when he

says, in speaking of those very quotations, "Had I, however, supposed teachers capable of such perversions as this, I should have charged them with more than intellectual deficiencies."

But a few quotations from the Secretary's Seventh Annual Report will be, perhaps, more convincing evidence—if such be needed—in deciding this question. These extracts, be it understood, are taken from different parts of the Report, but are quoted in the order of their pages.

In speaking of the Scottish schools, the Report says, p. 62 :

"The Scotch teachers, the great body of whom are graduates of colleges, or have attended the university before beginning to keep school, are perfectly competent to instruct in this thorough manner. I think it obvious, however, that this mode of teaching may be carried too far, as many of our words, though wholly or in part of Latin or Greek derivation, have lost their etymological signification, and assumed a conventional one.

"But all this,—admirable in its way,—was hardly worthy to be mentioned in comparison with another characteristic of the Scottish schools, viz: the mental activity with which the exercises were conducted, both on the part of teacher and pupils. I entirely despair of exciting in any other person, by a description, the vivid impressions of mental activity or celerity, which the daily operation of these schools produced in my own mind. Actual observation alone can give any thing approaching to the true idea. I do not exaggerate when I say that the most active and lively schools I have ever seen in the United States, must be regarded as dormitories, if compared with the fervid life of the Scotch schools; and, by the side of theirs, our pupils would seem to be hybernating animals just emerging from their torpid state, and as yet but half conscious of the possession of life and faculties."

Again, with reference to the same schools, p. 67 :

"At the end of the recitation, both teacher and pupils would glow with heat, and be covered with perspiration, as though they had been contending in the race or the ring. It would be utterly impossible for the children to bear such fiery excitement, if the physical exercise were not as violent as the mental is intense. But children who actually leap into the air from the energy of their impulses, and repeat this as often as once in two minutes, on an average, will not suffer from suppressed activity of the muscular system.

"The mental labor performed in a given period in these schools, by children under the age of twelve or fourteen years, is certainly many times more than I have ever seen in any schools of our own,

composed of children as young. With us, the lower classes do not ordinarily work more than half the time while they are in the school-room. Even many members of the reciting classes are drowsy, and listless, and evidently following some train of thought,—if they are thinking at all,—whose scene lies beyond the walls of the school-house, rather than applying their minds to the subject-matter of the lesson, or listening to those who are reciting, or feigning to recite it. But in the mode above described, there is no sleepiness, no droning, no inattention. The moment an eye wanders, or a countenance becomes listless, it is roused by a special appeal; and the contagion of the excitement is so great as to operate upon every mind and frame that is not an absolute non-conductor to life.”

On teaching children to read, pp. 89, 90:

“Compare the above method with that of calling up a class of abcdarians, — or, what is more common, a single child, and while the teacher holds a book or a card before him, and with a pointer in his hand, says, *a*, and he echoes *a*; then *b*, and he echoes *b*; and so on until the vertical row of lifeless and ill-favored characters is completed, and then of remanding him to his seat, to sit still and look at vacancy. If the child is bright, the time which passes during this lesson is the only part of the day when he does not think. Not a single faculty of the mind is occupied except that of imitating sounds; and even the number of these imitations amounts only to twenty-six. A parrot or an idiot could do the same thing. And so of the organs and members of the body. They are condemned to inactivity; — for the child who stands most like a post is most approved; nay, he is rebuked if he does not stand like a post. A head that does not turn to the right or left, an eye that lies moveless in its socket, hands hanging motionless at the side, and feet immovable as those of a statue, are the points of excellence, while the child is echoing the senseless table of *a, b, c*. As a general rule, six months are spent before the twenty-six letters are mastered, though the same child would learn the names of twenty-six playmates or twenty-six playthings in one or two days.”

Also, pp. 91, 92, on the absurdity of teaching to read by beginning with the alphabet:

“I am satisfied that our greatest error in teaching children to read, lies in beginning with the alphabet; — in giving them what are called the ‘Names of the Letters,’ *a, b, c*, &c. How can a child to whom nature offers such a profusion of beautiful objects, — of sights and sounds and colors, — and in whose breast so many social feelings spring up; — how can such a child be expected to turn with delight from all these to the stiff and lifeless column of the alphabet? How can one who as yet is utterly incapable of appreciating the remote benefits, which in after-life reward the acquisition of knowledge,

derive any pleasure from an exercise which presents neither beauty to his eye, nor music to his ear, nor sense to his understanding?

"Although in former reports and publications I have dwelt at length upon what seems to me the absurdity of teaching to read by *beginning* with the alphabet, yet I feel constrained to recur to the subject again,—being persuaded that no thorough reform will ever be effected in our schools until this practice is abolished."

Again, p. 99, with reference to the same subject :

"And I despair of any effective improvement in teaching young children to read, until the teachers of our primary schools shall qualify themselves to teach in this manner ; — I say until they shall *qualify* themselves, for they may attempt it in such a rude and awkward way as will infallibly incur a failure. As an accompaniment to this, they should also be able to give instruction according to the *lautre* or *phonic* method. It is only in this way that the present stupefying and repulsive process of learning to read can be changed into one full of interest, animation and instructiveness, and a toilsome work of months be reduced to a pleasant one of weeks."

On the study of grammar, p. 105 :

"Great attention is paid to Grammar, or as it is usually called in the 'Plan of Studies,'—the German language. But I heard very little of the ding-dong and recitative of gender, number and case,—of government and agreement, which make up so great a portion of the grammatical exercises in our schools ; and which the pupils are often required to repeat until they really lose all sense of the original meaning of the terms they use."

On our habits of teaching the higher branches, pp. 122, 123 :

"Our notions respecting the expediency or propriety of introducing the higher branches, as they are called, into our Common Schools, are formed from a knowledge of our own school teachers, and of the habits that prevail in most of the schools themselves. With us, it too often happens that if a higher branch,—geometry, natural philosophy, zoology, botany,—is to be taught, both teacher and class must have text-books. At the beginning of these text-books, all the technical names and definitions belonging to the subject are set down. These, before the pupil has any practical idea of their meaning, must be committed to memory. The book is then studied, chapter by chapter. At the bottom of each page, or at the ends of the sections, are questions printed at full length. At the recitations, the teacher holds on by these leading-strings. He introduces no collateral knowledge. He exhibits no relation between what is contained in the book, and other kindred subjects, or the actual business of men and the affairs of life. At length the day of examination comes. The pupils rehearse from memory with a sus-

picious fluency; or, being asked for some useful application of their knowledge, — some practical connection between that knowledge and the concerns of life, — they are silent, or give some ridiculous answer which, at once disparages science and gratifies the ill-humor of some ignorant satirist.”

Will the Secretary read these quotations from his Seventh Annual Report, and then deny that he has disparaged the schools and school systems of Massachusetts? Will he now claim to have spoken “approvingly” of “our teachers,” with their senseless “ding-dong” of instruction, their useless “leading-strings,” and their “beggarly account” of “abedarian” accomplishments? Yet he says, in the very commencement of his “Reply,” “I deny the charge of such disparagement.” And on the 19th page, with reference to the extracts from his Second Annual Report, “Let entire passages be taken, and there cannot be found an aura, an effluvium, an infinitesimal, of disrespect towards teachers, as a class.” “The Thirty-one tacitly acknowledge how few, even of passages like the above, they could find by their harping upon and repeating them more than a dozen times.” We must confess it was unkind to offend the delicate ears of the Secretary with the harsh tones of those ungrateful words, when he had uttered them, only with the pleasing accompaniments of soft and courteous acknowledgments; it was ungenerous to expose his real sentiments in that rude way, when he had taken care to clothe them in such goodly raiment, that not an “infinitesimal” of their nakedness could be discovered. Yet they were his sentiments after all; and though we may regret to have plucked away the rose which sent forth such a grateful “effluvium,” we surely are not to be blamed for the prickly quality of the thorns which its leaves concealed.

That the Secretary was honest in his belief of the deficiencies of teachers, cannot be doubted; and no other construction is put upon his motives in the “Remarks.” It was thought, it is true, that those deficiencies were magnified in his mind, by his belief, that special preparation in institutions designed

for that purpose, was an almost indispensable prerequisite to competent teaching; and that, in his zeal to build up those institutions, he depreciated too much the attainments of teachers who had not enjoyed their privileges. But your Committee can nowhere find the idea presented in the "Remarks," that he deliberately attacked the reputation of that class of teachers who had not enjoyed opportunities for such special preparation. The Secretary has entirely misrepresented that portion of the "Remarks" which comments, in relation to this subject, upon his official writings. He has also mistaken the ideas of the Masters in regard to Normal Schools. The "Remarks" do not deny the necessity or the usefulness of such institutions, but they express a decided dissent, on the part of the "Association," from some theories of education adopted by several gentlemen, whose views were supposed to represent the general principles upon which they are conducted. Indeed, it is believed, that the Masters are decidedly in favor of the establishment of such institutions throughout the Commonwealth. And, in regard to those now in operation, the "Remarks" say: "There is not the least desire to detract from the literary merits of the Normal Schools, nor from the high character and reputation of any of those gentlemen; still, it is confidently believed, that the latter are laboring under several mistakes of a practical and theoretical nature." And in illustration of this, we find the following in the same connection: "In theorizing in matters of education, men always select pupils of the best minds and morals; and they seem to forget that the 'irksome task of public instruction' is among the great mass of the population. A common school is often a world in miniature. Within the same walls there are often the children of the rich and the poor, the idle and the industrious, the moral and the immoral." Here is an honest expression of opinion in relation to the views of certain distinguished educators; and an hypothesis presented to account for what are regarded, in the "Remarks," as "practical mistakes." It is believed no one

can take exception to this. But this, perhaps, is not regarded in the "Reply" as the most exceptionable passage in relation to this subject. The "Remarks" pronounce the views of those same gentlemen, as they are set forth in their public writings, to be radical; and in respect to the schools, express the belief, that "too much has been claimed, in official reports, for their comparative success."

Of the "comparative success" of the Normal Schools, your Committee do not feel competent to speak. It is a question which can be properly discussed only from a thorough acquaintance with their practical results. It is believed, however, that the "Remarks" are not sufficiently guarded in their expressions, with reference to this subject. They present some particular cases in substantiation of opinions advanced to the discredit of the Normal Schools, which, from the connection, were invested with an apparent authority greater than they can rightfully claim, or were designed to convey. It is not from a few instances of the success or failure of those sent out from the Normal Schools, that we are to decide upon the general character of these institutions. Were we to do so, it is more than probable that we should, in the one case, overrate their success, or, in the other, do them injustice. It may be true, as the "Remarks" aver, that too much is claimed in official reports, for their comparative success; yet, we believe, that an impression stronger than was intended, is conveyed by the citation of those particular cases in the first article. It is in connection with this subject, that the allusion is made to the sentiments of several distinguished educators, which the Secretary has been pleased to denominate a "fierce onset" upon the gentlemen themselves.

Your Committee feel confident that the Association of Masters entertained no other than sentiments of respect for those gentlemen, and that no unworthy construction presented itself to their minds, in the observations made in the first article upon the coincidence of their opinions. It was thought,

that sympathy for the Secretary's efforts, founded upon the agreement of their opinions with his own, and upon a high respect for his personal character, and the aim of his labors, had influenced some of those gentlemen in giving utterance to that high praise which they had bestowed upon the Normal Schools. But it was not intimated that there was no other ground for praise; only, that the medium through which those gentlemen viewed the success of the Normal Schools, was a magnifying one, and that they had consequently presented to the public an enlarged picture of their merits. If "qualifying remarks" are allowed any weight, some which have already been made, and others of a similar purport in the first article, ought surely to be regarded in forming an opinion upon the matter. The "Remarks" expressly say, (p. 15,) in relation to those gentlemen whose names are introduced: "There is not the least desire to detract from the high character and reputation of any of these gentlemen." Yet the Secretary stigmatizes the writer of the first section as the "maligner" and "asperser" of those gentlemen, and he showers down upon his devoted head a perfect deluge of angry and abusive epithets.

It is to be regretted, that any portion of the "Remarks" admits of a construction even by implication, which is disrespectful or uncourteous to those, towards whom no such sentiments were ever entertained by the Association of Masters. But it is still more to be regretted, that such unfortunate passages should be magnified and distorted, till they present a hideous spectacle of malice and outrage, as untrue to the original, as it is blasting to the reputation of their author.

The "Remarks," in connection with this subject, introduce the alleged rule of the Secretary, and quote it against himself: "Men are generally very willing to modify or change their opinions and views, while they exist in thought merely; but when once formally expressed, the language chosen often becomes the mould of the opinion."

It appears from the "Reply," that the construction put

upon the quotations by the writer of the first section of the "Remarks," was not the one intended by the Secretary, that he referred to "poverty or unintelligibleness of speech," and not to want of principle;—though the proposition is no less true, in the sense adopted by that writer; for many do, without doubt, adhere to opinions once formally expressed, in contradiction of their own consciousness; and sacrifice the truth to a desire for apparent consistency. But, supposing this latter construction to have been the true one, it does not seem that there was sufficient reason to quote it against the Secretary in that connection; for we have no evidence that there was any cause for change in the opinions which he had previously expressed of the institution under the care of Dr. Howe.

Yet, admitting all that can in justice be claimed, on the part of the Secretary, your Committee can discover, not a tithe of that imputed bitterness, not a shadow of that black moral turpitude, with which the "Reply" seeks to shroud this portion of the first article. In reading those pages of the Secretary's "Reply" which treat of this and one other subject, we can fully appreciate the truthfulness of his confession, that he is obliged, daily, to "bar the doors of my [his] imagination," and "drive away" "troops of rhetorical figures which strive for entrance." And it is difficult to resist the conviction, that, while writing his "Reply,"—either through inadvertence, on his part, or an unusual struggle on theirs,—his importunate besiegers must have triumphed; and that the dark chambers of his imagination must have been swarming with their ghostly "troops," angry with strife, and flushed with the license of victory.

If, as the "Reply" asserts, the "Remarks" have copied all of "shade," in presenting the Secretary's writings to the public, what shall be said of that dark picture in which the limner has portrayed, with a master's hand, the embodiment of mal-

* See pp. 165, 166, of the "Reply."

ice and cruelty, surrounded with the most fearful forms of moral depravity, and illumined only by the glare of angry conflagrations? * But it is not the design of your committee to "copy" the "shade" from these gloomy pictures, or hold up to view those fearful images which are sent forth only to relieve an overburdened imagination. It is sufficient to examine those charges of the Secretary which are brought with some show of reason, and to see how far the "Remarks" are censurable for alleged abuses.

An important charge against the "Remarks" is that of "forced transposition" of several extracts from the Secretary's Seventh Annual Report. A transposition which he denominates a "lying collocation." This is a grave charge and ought carefully to be considered. The following are the extracts, given precisely as they are quoted in the "Remarks."

"For the six years during which I have been honored with an appointment to the office of Secretary of the Board of Education, I have spared neither labor nor expense in fulfilling not only that provision of the law which requires that 'the secretary shall collect information,' but also that injunction, not less important, that he shall 'diffuse as widely as possible, throughout every part of the commonwealth, information of the most approved and successful methods of arranging the studies and conducting the education of the young.' For this purpose I have visited schools in most of the free States and in several of the slave States of the Union; have made myself acquainted with the different laws relative to public instruction which have been enacted by the different legislatures of our country, have attended great numbers of educational meetings, and, as far as possible, have read whatever has been written, whether at home or abroad, by persons qualified to instruct mankind on this momentous subject. Still, I have been oppressed with a painful consciousness of my inability to expound the merits of this great theme, in all their magnitude and variety, and have turned my eyes again and again to some new quarter of the horizon, in the hope that they would be greeted by a brighter beam of light. Under these circumstances, it was natural that the celebrity of institutions in foreign countries should attract my attention, and that I should feel an intense desire of knowing whether, in any respect, those institutions were superior to our own; and, if any thing were found in them worthy of adoption, of transferring it for our improvement.

"Accordingly, early last spring, I applied to the Board for permission to visit Europe, *at my own expense*, during the then ensuing

season, that I might make myself personally acquainted with the nature and workings of their systems of public instruction, — especially in those countries which had long enjoyed the reputation of standing at the head of the cause.” — pp. 18, 19.

“Among the nations of Europe, Prussia has long enjoyed the most distinguished reputation for the excellence of its schools. In reviews, in speeches, in tracts, and even in graver works devoted to the cause of education, its schools have been exhibited as models for the imitation of the rest of Christendom.” — p. 21.

“Perhaps I saw as fair a proportion of the Prussian and Saxon schools, as one would see of the schools in Massachusetts, who should visit those of Boston, Newburyport, Lexington, New Bedford, Worcester, Northampton and Springfield.” — p. 70.

“Actual observation alone can give any thing approaching to the true idea. I do not exaggerate when I say that the most active and lively schools I have ever seen in the United States, must be regarded almost as dormitories, if compared with the fervid life of the Scotch schools: and, by the side of theirs, our pupils would seem to be hybernating animals just emerging from their torpid state, and as yet but half conscious of the possession of life and faculties. It is certainly within bounds to say, that there were six times as many questions put and answers given, in the same space of time, as I ever heard put and given, in any school in our own country.” — p. 62.

“Nor is this all. The teacher does not stand immovably fixed to one spot, (I never saw a teacher in Scotland sitting in a school-room,) nor are the bodies of the pupils mere blocks, resting motionless in their seats, or lolling from side to side as though life were deserting them.” — p. 64.

“While attending to the recitation of one, his mind is constantly called off, to attend to the studies and conduct of all the others. For this, very few teachers amongst us, have the requisite capacity; and hence the idleness and the disorder that reign in so many of our schools, — excepting in cases where the debasing motive of fear puts the children in irons.” — p. 84.

“A teacher who cannot answer all the questions and solve all the doubts of a scholar as they arise, must assume an awful and mysterious air, and must expound in oracles, which themselves need more explanation than the original difficulty.” — p. 128.

“Do we not need a new spirit in our community, and especially in our schools, which shall display only objects of virtuous ambition before the eyes of our emulous youth; and teach them that no height of official station, nor splendor of professional renown, can equal in

the eye of heaven, and of all good men, the true glory of a life consecrated to the welfare of mankind ? ” — p. 83.

“ I speak of the teachers whom I saw, and with whom I had more or less of personal intercourse ; and, after some opportunity for the observation of public assemblies or bodies of men — I do not hesitate to say, that if those teachers were brought together, in one body, I believe they would form as dignified, intelligent, benevolent-looking a company of men as could be collected from the same amount of population in any country.” — p. 127.

It will be seen, from the slightest examination of these quotations, that the writer who quoted them, has fairly confessed the transposition, whether it be a “ forced ” one or a “ lying ” one ; for, at the close of each separate quotation, he has given the page from which it was extracted. The “ Reply ” says, that “ an important fact, which would not strike the casual reader, is the order of their arrangement ; ” and it proceeds to give that arrangement, as though it were not given in the “ Remarks.” Now it seems impossible, that the *most* “ casual ” reader should fail to observe, at a glance, the transposition of passages in the quotations ; for the numbers which designate the pages stand out prominent, and are nearly all upon the same page of the “ Remarks : ” and it is certainly improbable, that the writer of that article, had he intended any fraud by this transposed arrangement, — as the “ Reply ” asserts, — would have given such simple means for his own detection. Yet the Secretary declares, — “ without this fraudulent transposition of passages, the veriest catcher at words could have found nothing to connect my description of the Boston with the Scotch schools.”* It surely cannot be, that the writer of the first article intended to show any such connection from the transposed quotations ; for, by giving the different pages from which they are extracted, he has at once severed, in the reader’s mind, all connection between the different passages which he has quoted. But, it will be

* The Secretary probably intended to say, — my description of the *Scotch* with the Boston schools, — for he has not given any description of the Boston schools.

inquired, — What then was the purpose of this transposition? Why was not the order of the pages, from which they were extracted, observed in the quotations themselves? To answer these questions, we have only to refer to the arrangement and purport of the several paragraphs, as they stand quoted in the “Remarks.”

The first, we find, is quoted in the order of the pages from which it is taken, (pp. 18, 19,) those being the first from which quotations are made in this connection; and it gives us the object of the Secretary’s visit to Europe; namely, to make himself personally acquainted with the systems of public instruction in those countries which had long enjoyed the reputation of standing at the head of the cause.

The second is also quoted in the same order, (p. 21,) designating that country (Prussia) which had “long enjoyed the most distinguished reputation.”

The third quotation, — the one which the “Reply,” asserts has been “fraudulently” transposed, — is extracted from the 70th page, carried back over two paragraphs quoted from pages 62, 64, relating to Scotch schools, and placed by the side of that paragraph from p. 21, which designates Prussia as the country to which the attention of the Secretary had been mainly directed in his visit to Europe. But why this transposition? The reason is obvious. It is because the purport of this paragraph, from page 70, has a direct relation to that from page 21; for, it states what proportion of the Prussian and Saxon schools the Secretary visited during his tour. Can this be called a “*forced transposition*?”

The fourth and fifth quotations are descriptive of the Scotch schools, and are placed together in the order of the pages, 62, 64. The remaining paragraphs relate to the general character of teachers, and are extracted promiscuously, without reference to the order of the pages. In regard to these last, it may be said, however, that, had the writer who quoted them had any desire to make a fraudulent transposition, and were it possible that the idea of consecutive connection could be

attached to passages plainly quoted as extracts, from different pages, he might easily have arranged them so as to present a more connected and more severe construction.

The "Reply" avers, that the quotation from page 70 is placed before that from page 62, in order to make the "false inference in regard to the German schools (that he intended to compare them with the Boston schools) perform another false service by being extended over the Scotch." But there is surely no ground for such a conclusion. The "Remarks" infer that it was intended by the Secretary to include Boston in the comparison between European schools and those of the Commonwealth; and doubtless it was. Indeed, he has given us pretty conclusive evidence on this point, in his "Reply." But they nowhere assert, as he intimates, that he intended, in any instance, to confine his comparisons exclusively to Boston. It is true, the "Remarks" infer, that the Secretary intended to compare the schools of Boston with those of Prussia and Saxony, because he mentioned Boston, together with other places, in explaining how fair a proportion of Prussian and Saxon schools he visited. The inference may have been incorrect; but the fact, that the paragraph from page 70 is placed before that from page 62, does not, in any way, assist in drawing that inference; nor is the inference, for that reason, "extended over the Scotch schools," as the "Reply" asserts. Yet the Secretary calls it a "lying collocation," and he pours out a torrent of the most bitter and terrible invective against the writer of the first section. Witness the unparalleled abuse which he heaps upon him:

"I mean the traducer of Mr. Pierce,* who has done more for the cause of education than the reputed author of that section could ever do, though every atom in his corporiety [?] were converted into a school-master, and all should labor till the 'crack of doom;'—I mean him, who, not by hot impulse, but by pains-taking elaboration, could falsify

* This charge of the Secretary is wholly unfounded, there is not a sentence in the whole of the first section of the "Remarks," which can be said to traduce Mr. Pierce.

my language and meaning as to the teachers and schools of Massachusetts, as he has done ; — I mean him, who, after reading any part of my writings, on education, for a single hour, could have the blindness not to see, or the perversity to deny, that I was ready to give my heart as an offering to the cause ; — I mean him, who could cut passages from my last Report, and shuffle them together, until chance should turn up a lying collocation, beyond the power of his own stupidity to originate. Did I believe that invisible spirits were appointed to watch over children, and to rescue them from harm, and were the edifice to be burned down, where such a teacher goes daily ‘to lash and dogmatize,’ I should think that some beneficent angel had applied the torch, to scatter the pupils beyond the reach of his demoralizing government.”

Were another than the dignified and distinguished Secretary to utter such bitter personal abuse as this, he would be condemned at once for his implacable severity. Yet the harmless collocation of paragraphs which we have before explained, constitutes the ground of one of those grave charges upon which he has founded his fearful denunciations.

The truth is, no injustice was done the Secretary, in supposing that he intended to include the Boston schools with the others of the Commonwealth, when he spoke of “our” schools. But he asserts, that the Boston Masters have represented him as aiming *exclusively* at them ; and he declares that the charge in the “Remarks” is, that, in his description of the Scotch schools, “he was *only* seeking to belabor the sluggishness of the Boston Grammar Schools.” This imputation, he says, is a “pervading error of the work ;” “it discolours their arguments, and vitiates their conclusions.”

Now, the Boston Masters have not represented the Secretary as aiming exclusively at them ; nor is any such “charge” made in any portion of the “Remarks.” Were such the case, it would most assuredly be unjust towards the Secretary ; for he spoke of the schools of Massachusetts, and their systems of instruction and discipline generally, and not expressly the schools of any particular town or city. Yet the comparisons which he made, relate no less to the Boston schools, than they would have done, had he spoken of them

alone; for, whatever is affirmed of a class, which affects individual character, certainly relates to the individuals of that class.

We may fairly decide, then, that the conclusion to which the writer of the first section arrived, in relation to this matter, was, in itself, a correct one. Whether or not, he attached too much importance to the fact, that the Secretary mentioned Boston, in order to show the comparative proportion of Prussian and Saxon schools which he visited, is a consideration of little importance, for, in either event, he would have done him no injustice. The Secretary has here evidently found fault with a shadow of his own casting; and that, too, without removing the object from which the shadow falls. Such fault-finding would be sufficiently harmless, were it not accompanied by charges of the gravest moral character, founded upon its supposititious constructions. But, presented in this aspect, by the hand of high official authority, it becomes a magnified evil, and inflicts a serious injury upon the reputation of those against whom it is directed. Were this controversy one of misrepresentation and personal reproach, the Secretary could hardly have been more severe, or more consistent with his purpose.

The next charge of the "Reply" is one of still graver character, if possible, inasmuch as it affects the individual veracity of the Masters. The following is the charge, and the quotation from the "Remarks," on which it was founded:

"I come now to a point in regard to which the Thirty-one have done to me great injustice, but to their own consciences still greater. They have certified to allegations which are not true, and which, from the nature of the case, they could not know to be true, even if they had been so. Yet to these, they have given their names — their word and honor. In answer to their own question, What do I know of their schools? they say, *Reply*, p. 57: 'With one voice the answer is, he knows comparatively nothing. It is not known to any of the Masters, that the Secretary has improved any opportunity within five years, of knowing any thing of the Boston teachers, or any thing of their plans, or the results of their instruction.' — (*Remarks*, p. 23.) 'It is known by the Boston teachers, that the Hon.

Secretary has not, for several years, visited their schools, and that he knows nothing, by *observation*, to warrant his disparagement of them in common with others at the present time.'” — (*Remarks*, p. 25.)

It will be seen, at once, that the period of time alluded to in these quotations from the “Remarks,” was the five years preceding the publication of the Secretary’s Seventh Annual Report.* For the whole aim of the “Remarks,” in this connection, was to show the injustice of the Secretary in disparaging the Boston schools, equally with others of the Commonwealth, when he had not visited them, within a period, which extended back over a large proportion of the time during which he had sustained toward them the official relation of Secretary of the Board of Education; and in which they were believed to have made no inconsiderable progress. It is evident, therefore, that no visits made subsequent to the publication of the Secretary’s Report, could affect, in any way, the charge that he had, in that Report, disparaged schools which he HAD NOT visited. Yet the Secretary claims several visits to the schools, made in company with the Mayor, in May or June, — some four or five months after his Report was made to the Board; and at a time when it was known by many, that some members of the committee of Masters, chosen to review that document, had reported to the “Association.”

But the “Reply” says of these statements: “It is obvious that each of the Thirty-one must have made these assertions in regard to all the schools excepting his own, on mere hearsay testimony, — not worthy to be listened to for a moment in support of so grave a charge.” It is not seen how any such conclusion can be “obvious;” for there is nothing in the “Remarks” to warrant it. And

* Though the language in the “Remarks” makes the statement refer to the five years preceding the publication of that document, yet this slight discrepancy may be accounted for from the fact that the first article was written not long after the appearance of the Seventh Annual Report.

besides, it is not correct; for the inquiry in relation to this matter, was made at a full meeting of the "Association," held shortly after the publication of the Report; and the "assertions" in the "Remarks" were based upon statements made by all the Masters individually; a species of evidence which, it is believed, must be acknowledged to be of good authority, unless the Masters be accused of direct falsehood; — for their word and honor were as deeply involved in the original statements, as they were in giving sanction to the "assertions" in the "Remarks." Yet the Secretary says, it is "*obvious*" that each of the Masters must have "made these assertions on mere hearsay testimony," in regard to all the schools excepting his own. Such is the character of conclusions which he declares to be obvious! If this be the logic which pervades other portions of his "Reply," we may readily account for many of its conclusions, otherwise unaccountable.

To set this matter wholly at rest, however, your Committee have requested of each of the Masters, definite information with relation to it, given over his own signature. From this written testimony it appears, that ten of the sixteen schools under their instruction, were never visited, by the Secretary, at any time within the period mentioned in the "Remarks." At the other schools, it seems, he had called; and for what purposes! He called at two schools, after the exercises were completed; and, in one instance, "*after the school was dismissed, — to make some inquiries respecting the construction of the school-rooms.*" Once he called "*to examine a record-book,* and remained about ten minutes;" again, to witness the operation of a "*map-exhibitor.*" At another school he called for the purpose of listening to a singing exercise, though he was disappointed by the absence of the music teacher. Once, "*he was seen in a crowd,*" on the occasion of an annual exhibition; and once, *by invitation,* he was present, and "made a speech" at "*the dedication of a school-house.*" These visits, to-

gether with those which he claims to have made, *after* the publication of his Report, will probably make up the number which he "distinctly calls to mind." In those visits made during the five years preceding the publication of his Report, we do not learn that the Secretary expressed any desire to witness the exercises of the pupils; or that he sought to converse with the teachers upon the modes of instruction and discipline, either to give or to receive information.

No; his object was, to examine *record-books* and *map-exhibitors*,—not the schools. Why should they be examined? They were managed by "incompetent teachers;" they were conducted on wrong principles. Why should he seek farther acquaintance with them, when he was convinced of this, and had commenced a glorious reform? Why should *he* look back upon our gloomy schools, who was looking forward into "the clear vista" of that happy future, in whose "celestial light" he beheld the fulfilment of "prophecy," and the realization of hope? Why should *he* grope amid *our* "frozen midnight," whose far-seeing eye was feasting on the glories of that morning which was to be ushered in by the "heralds of universal peace;" and whose "serener sky," no longer spanned by the bow of promise, would smile on the *fruition* of all that is blessed and happy. No! to look back upon us were madness. The "hideous spectacle" would "*profane*" "the hallowed vision" of his imagination. He did not even take us kindly by the hand, and seek to lead us up to that high mount, whence he had beheld the bright prospect of the future. He gave us no kind word of encouragement, to cheer us in our lonely way; but left us, weary and disconsolate, to toil on amid darkness, and to groan under the weight of that bondage, from which there was no deliverance. What though, from his lofty eminence, he pointed, with the triumph of discovery, to the land of promise; it was to the children of a happier generation than ours; before *us* there

rolled an impassable Jordan, and we were to linger forever in the wilderness of "ignorance." But it was our fate; the bright star which was to him the sign of *promise*, had not presided over *our* destiny. True, he kindly proclaimed to the world, that it was no "fault" of ours; that it was the inevitable dispensation of "necessity," and that we ought not to be "blamed." It was very kind of him to speak so well of us; but, like the pity of the world, his was a kindness which did not relieve. Yet, for all this, we ought not, perhaps, to reproach the Hon. Secretary. It seems to have been his peculiar mission to preach a crusade on the subject of education; and he has fulfilled it most devotedly. We will here give him the credit which he can rightfully claim;—in arousing the attention of the people to the subject of education none could have labored more earnestly, few so successfully.

We regret to refer to this subject again, and should not have done so, had not the Secretary brought such severe and unqualified charges against the Masters for their assertions in regard to his ignorance of the results of their instruction.* But were not the Masters correct in their assertions? The Secretary says no; and declares in his "Reply," that he distinctly calls to mind "a dozen visits" to the Grammar Schools, within five years. Some account of *those visits* we have already given,—mere calls at the school-houses, (calls such as are admitted in the "Remarks," p. 25,†) for the *professed purpose* of examining some of the external appliances of our schools—such as *school-rooms, map-exhibitors, &c.*

* Here, let it be understood, that we have never attached blame to the Secretary for not visiting our schools,—but only for comparing them with those which he had visited abroad, when he was wholly unacquainted with their character.

† "Should Mr. Mann say that a few visits to the *school-houses*, soon after his original appointment as Secretary, *and, perhaps, an occasional one since*, were sufficient upon which to predicate his remarks, every experienced teacher will dissent from all decisions founded on such testimony."—*Remarks*, p. 25.

Such, then, is the character of the Secretary's examinations of schools. No wonder that he was delighted with what, to him, was the novel contrivance of the pedal keys on the organs in Germany. No wonder that he represented the modes of instruction which he witnessed abroad, as peculiar to foreign institutions, if such be a fair example of the thoroughness of his investigations. Yet, those pedal keys and that "mode of playing on the organ," which the Secretary declared to be "very unusual in America," are, after all, very *common* in the city of Boston; yes, and some of those *modes of instruction* which he praised as peculiar, *had been pursued in some of the Boston schools for three or four years, at the time his Seventh Annual Report was published!* Yet the Secretary claims to have known the character of the schools. He says: "The Hawes School, under Mr. Harrington, and the Eliot School, under Mr. Tower, being schools of a high reputation, I repeatedly visited." Now, Mr. Harrington left the Hawes School about five years before the appearance of the Secretary's Report; and Mr. Tower resigned his office between two and three years previous to the same date. There are two years and some months, then, at the beginning of the *five years*, in which the Secretary might have visited the school under Mr. Tower; and though we have pretty conclusive evidence, from a teacher who has been for seven years in that department of the school over which Mr. Tower presided, that the Secretary's visits must have been out of school hours, yet, as we have not the testimony of the gentleman himself, we will make no positive assertions with regard to the subject. We can only say; it is to be regretted that the Secretary's unfavorable impressions of our schools should have been received from those under the charge of distinguished teachers, and that upon them, not now members of the "Association," should rest the burden of the Secretary's ungrateful comparisons.

But supposing we admit, that the Secretary's *calls* at the school-houses, were "visits" to the schools, the "Association"

may still charge him with having disparaged schools, with the operation of which he was almost entirely unacquainted. There are some facts which will fully substantiate this position. On pages 113, 114, of his Seventh Annual Report, the Secretary gives a very minute account of the Prussian instructor's method of teaching geography. He says: "I found geography taught almost wholly from large maps suspended against the walls, and by delineations on the black-board;" and he describes in glowing language one lesson which, he says, was signalized for its "rapidity and effect." In this lesson, it seems, the teacher projected upon the black-board, a map of Germany, "with its mountains, principal rivers, and cities," the pupils describing his work as he proceeded, and afterwards giving some account of the soil, climate, productions, &c. The lesson, as presented in the Report, was certainly a fine one, but a method of teaching geography, very nearly resembling that, was pursued by some of "*our*" instructors two years before the appearance of that Report. Had the Secretary visited their schools, he would have found geography taught from "large maps suspended against the walls," and from "delineations upon the black-board," in a manner very similar to that which he describes.

The mode of teaching was as follows:—The pupils were required to construct, out of school, maps of the different countries embraced in their course of study, as accurately and minutely as possible. At their recitations, in addition to the correction of their work, they were required to construct upon the black-board, different portions of the outlines of those maps; one defining the boundaries of a country; another, shading its mountains or tracing its rivers; a third, locating its cities and principal towns; and a fourth, pointing out its facilities for commerce, or giving some of the details of its civil and physical geography.

This method of instruction may not be quite as interesting to the spectator as that of the Prussian instructor, yet we

believe it to be equally thorough, and equally deserving of credit.

Again, the Secretary says, "great attention is paid to Grammar, or, as it is usually called in the 'Plan of Studies,' the German language. But I heard very little of the ding-dong and recitative of gender, number, and case; of government and agreement, which make up so great a portion of the grammatical exercises in our schools;" — and to show the thoroughness with which the Prussian instructors teach, he quotes from the Report of Professor Stowe, the following method of illustrating the different parts of speech:

"The first object is to illustrate the different parts of speech, such as the noun, verb, adjective, adverb; and this is done by engaging the pupil in conversation, and leading him to form sentences in which the particular part of speech to be learned shall be the most important word, and directing his attention to the nature and use of the word, in the place where he uses it. For example, let us suppose the nature and use of the adverb is to be taught; the teacher writes upon the black-board the words *here, there, near*, &c. He then says, 'Children, we are all together in this room, by which of the words on the black-board can you express this?' *Children*, — 'We are all *here*.' *Teacher*, — 'Now look out of the window and see the church; what can you say of the church with the second word on the black-board?' *Children*, — 'The church is *there*.' *Teacher*, — 'The distance between us and the church is not great; how will you express this by a word on the black-board?' *Children*, — 'The church is *near*.' The fact that these different words express the same sort of relations is then explained, and accordingly, that they belong to the same class, or are the same part of speech. The variations of these words are next explained. 'Children, you say the church is near, but there is a shop between us and the church; what will you say of the shop?' *Children*, — 'The shop is *nearer*.' *Teacher*, — 'But there's a fence between us and the shop. Now when you think of the distance between us, the shop and the fence, what will you say of the fence?' *Children*, — 'The fence is *nearest*.' So of other adverbs. The lark sings *well*. Compare the singing of the lark with that of the canary-bird. Compare the singing of the nightingale with that of the canary-bird."

This method of teaching the simple elements of grammar, is at once thorough and interesting, but the credit of it does not belong solely to the Prussian instructor; for the same

method was pursued by some of the public school teachers of Boston before the publication of the Secretary's *Sixth Annual Report*. And they illustrated, not only "the parts of speech," and all the different relations of words in different constructions of language, involving the variations of number and case, of degrees of comparison, of mode and tense, &c., but, also, the mutual dependences of words and parts of sentences, of subject and predicate, with all their varied connections, and complications of qualifying clauses; in fine, all that constitutes the synthesis and analysis of grammatical construction. All this was done, by teaching the pupil to construct sentences involving these different forms and relations, and by giving them sufficient of the "ding-dong" of scientific drilling to enable them to express their ideas in technical language.

On pp. 102, 103, of the Report, in connection with some other modes of imparting mathematical instruction which we do not place in the highest rank, we find the following excellent methods of teaching multiplication and division.

"When the pupils were a little further advanced, I usually heard lessons recited in this way: Suppose 4321 are to be multiplied by 25.* The pupil says, five times one are five ones, and he sets down 5 in the unit's place; five times two tens, — or twenty ones, — are a hundred, and sets down a cipher in the ten's place; five times three hundred are one thousand and five hundred, and one hundred to be carried make one thousand six hundred, and sets down a 6 in the hundred's place: five times four thousand are twenty thousand and one thousand to be carried make twenty-one thousand. The next figure in the multiplier is then taken, — twenty times one are twenty, and a 2 is set down in the ten's place; twenty times two tens are four hundred, and a 4 is set down in the hundred's place; twenty times three hundred are six thousand, and a 6 is set down in the thousand's place; twenty times four thousand are eighty thousand,

* Thus. 4321
25

21605
8642

108025

and an 8 is set down in the ten thousand's place. Then come the additions to get the product. Five ones are five, two tens are twenty, and these figures are respectively set down; four hundred and six hundred make a thousand, and a cipher is set down in the hundred's place; one thousand to be carried to six thousand makes seven thousand, and one thousand more makes eight thousand, and an 8 is set down in the thousand's place; eighty thousand and twenty thousand make one hundred thousand, and a cipher is set down in the ten thousand's place, and a 1 in the hundred thousand's place. It is easy to see that where the multiplier and multiplicand are large, this process soon passes beyond mere child's play.

"So in division. If 32756 are to be divided by 75, the pupil says, how many hundred times are seventy-five, — or seventy-five ones, — contained in thirty-two thousand and seven hundred, — or in thirty-two thousand and seven hundred ones; — four hundred times, — and he sets down a 4 in the hundred's place in the quotient; then the divisor seventy-five is multiplied (as before,) by the four hundred, and the product is set down under the first three figures of the dividend, and there are two thousand and seven hundred remaining. This remainder is set down in the next line, because seventy-five is not contained in two thousand seven hundred any number of hundred times. And so of the residue of the process."

Now, there are gentlemen, some of whom are at present members of the school committee, and some who have been members of that body, who can testify that they have witnessed, in examinations of the Boston schools, methods of teaching multiplication and division, precisely like those above described.

Had the Secretary known these facts, and had he visited the schools in which the above-described methods of teaching geography, grammar, and arithmetic, were pursued, he might have anticipated his Seventh Annual Report in much of the practical information relating to these subjects. Yet, through ignorance of these facts, he intimates, in his "Reply," that we were seeking to "becloud" the merits of the Prussian teachers; and, because the "Remarks" criticise *his* description of some of the peculiar habits of those teachers, he seems to think that we intended to make an unqualified attack upon the whole system of Prussian instruction.

The above statements, in connection with the preceding testimony, will show, conclusively, how little information

the Secretary has obtained during the last few years, of the modes of instruction in the Boston schools. Yet, because the "Association" asserted that he had not sought to make himself acquainted with them, he takes great offence at it, and declares that he "distinctly calls to mind a dozen visits to the Boston Grammar Schools within the last five years."

In addition to the facts, that several of those "visits" were made when the schools were not in session, and that nearly all of them were for other purposes than to witness the exercises of the schools,—there is still another circumstance which will fairly show how much credit the Secretary can claim for them. According to the best information that we can obtain with regard to those "visits," or *calls*,—made within the "five years" above referred to,—they would average about fifteen minutes each; and allowing them to have been twelve—a number which we think greater than the Secretary can claim within that period—they would make, in all, three hours in five years, or, thirty-six minutes in each year devoted to visiting the Boston Grammar Schools, or *school-houses*. Reckoning the schools as sixteen, and the departments as thirty-two, in number, this would give about two minutes to a school, or one minute to a department in each year. With these facts before him, he turns upon the "Association," and, with all the confidence of an "injured but an innocent man," thus coolly closes up his replication to their charge: "To save my own reputation, thus wantonly assailed, I must be pardoned for making those disclosures which otherwise would never have been mentioned."

Wonderful "*disclosures*!" about three hours in five years devoted to visiting the Boston Grammar Schools!

The Secretary says of the "Association,"—"With what levity do these men make assertions!" We cannot adopt the same language, but we may say with far greater pertinency, With what *gravity* does the Secretary make *disclosures*! They afford one of the richest combinations of

the *graviter in modo* with the *leviter in re*, — that we have ever witnessed. Yet, for the Masters' statements with reference to this subject, he has charged them with wronging their own consciences, with certifying to false allegations, and with the violation of their word and honor.

What a catalogue of charges! Charges weighty enough, were they true, to sink the reputation of any man, or set of men, however high their station; charges dark enough to obscure the fairest character, and to draw the gloomy veil of odium over the most praiseworthy labors. No wonder that those who have taken the "Reply" as their authority, should have believed the "Remarks" to be a "malignant attack upon the Secretary." No wonder that the public journals should have declared them to be "founded on malice and supported by falsehood." There is ground for all this, and more, in those accusations alone which the Secretary heaps upon the Masters, in the single paragraph with which he introduces this subject. But your Committee will not say, as he does, that he has "wantonly assailed" the Masters; for it is more charitable to suppose, that, led away by strong personal feeling, and the desire to place them wholly in the wrong, he did not fully apprehend the injustice which he was doing to them.

But one charge still remains to be answered. The "Remarks" say, p. 26: "It is not known to the teachers of music, in the Boston schools, that Mr. Mann was ever present to hear the singing exercises in a half-hour's lesson in those schools." To which the Secretary replies:

"It certainly is known to me, that I have heard with delight, the 'singing exercises' of an entire lesson; and I was told by Mr. Mason at that time, — for which I have often since quoted his authority, — that if early and proper means were taken to teach children to sing, there would be as few who could not sing, as there are now who cannot speak." — *Reply*, p. 59.

We rejoin, that the assertion in the "Remarks" rests ultimately upon the authority of the music teachers, from whom

the information was originally received ; and we still have the authority of those teachers for reiterating the assertion, that the Secretary did not witness the entire exercises of a half-hour's lesson. The original assertion in the "Remarks" is then strictly true. It was never denied that Mr. Mann had been present at a music lesson, only that he had ever witnessed the entire exercises of a lesson. Yet he declares, that *it is known to him*, that he witnessed the exercises of an entire lesson ; and, hence, he says, speaking of the assertion, "an absolute untruth."

The Secretary repeatedly accuses the "Association" of untruth in this connection ; but there is one thrust among these character-stabbing charges, which is the less excusable that it is not relevant to the subject : and has a significance as false as it is irrelevant. After declaring, in answer to the assertion of the Masters, that the Secretary had not, "for several years visited their schools,"—that he *had* made visits to two of those schools in May or June, he triumphantly exclaims : "Is this the sacred regard for truth, which teachers should inculcate upon pupils, and of which they themselves should be a living example?"

Here is, apparently, an attempt to strike at the character of the Teachers, as moral guides of the young, and to brand them with the withering stigma of falsehood ; an attempt, were it successful, that would at once blast their reputation, and destroy their usefulness. But your Committee will put no positive construction upon this unhappy paragraph. They leave it to the decision of that charity which seeketh for good rather than evil.

This, however, is not the only shaft aimed at the professional reputation of the teachers. The Secretary has quoted, in his "Reply," extracts from a Report drawn up by Rev. Mr. Shackford, chairman of a committee chosen to make the annual examination of the grammar departments, for the year 1842, professedly for the purpose of proving, that he had the means of disparaging the Boston schools, had he been hostile to

them, "without crossing the German or the Atlantic Ocean in quest of them." These, it is true, are disparaging to the schools. The gentleman who drew up that Report seems to have been dissatisfied with the results of the teachers' labors. He avers that "too much reliance is placed upon going through the mere routine of studies and books, and giving to the scholars only that which is laid down, and absolutely required." He intimates, that the teachers did not seem to impart to their pupils sufficient "general knowledge," and complains that evidence was not given of "so much of *this general influence*, and *this attempt* to add to the stores of general information, and open fresh avenues to instruction," as was desirable. Indeed, he seems to have found fault with the instruction generally, because it was confined to "the prescribed track," and did not go beyond it. There are some few exceptions, it is true, and the writer of the report himself says: "They [the committee] would not be understood to assert, that these high characteristics are altogether wanting, or to bring a sweeping charge against all of our teachers." And he further acknowledges, that the immense importance of the considerations advanced, induced him "to speak unqualifiedly." Yet the report, after all, was a severe one; and, in the main, speaks disparagingly of the schools. How far its severity may be accounted for from the fact, that the gentleman who drew it up had been but recently elected a member of the Board of School Committee, and was not fully acquainted with the disadvantages under which the teachers labored, may be a question. Or, to come still nearer to the point,—a more important question is, how far the allegations were just toward all the schools. For, according to information which your Committee have received with regard to that "annual examination," the gentleman who drew up the report, had not examined, or even visited, some of the schools, which were most favorably organized, and which had sustained the highest reputation. These, with the three schools pronounced unexceptionable in

the report, may be said to form an important exception to the general application of those strictures on the schools, then only fifteen in number. The importance of this latter consideration will be seen at once; for, to represent any system of instruction fairly, we should present its operation under favorable circumstances. Yet, the report seems to have been drawn up with ability, and contains some true criticisms, without doubt. There are some points in which the instruction in all schools, arranged as most of the Boston schools were at that time, (1842,) must always fall below the highest rank. Where from four to six hundred children—a large majority of whom are under twelve years of age—are crowded into the same school, provided with only two apartments, making from two hundred to three hundred to an apartment,—oftentimes more than can be comfortably seated, and where three or four teachers are constantly employed, in conducting, at the same time, the recitations of large classes, it is impossible to make that progress which is desirable, and which might be made under more favorable circumstances.

But whether that report be a just one, in view of the circumstances, or not, there are some facts worthy of notice which relate to the same subject—the character of the instruction in the Boston schools. This unfavorable report referred to one department of the schools only—the grammar department. The report made by the committee chosen to examine the mathematical department, (which, by the way, the Secretary has forgotten to mention in his “Reply,”) was *commendatory* of the instruction in that department. Moreover, the reports of the fifteen sub-committees—several of which were drawn up by some of the ripest scholars of our city—made to the Board at the same time, were, most of them, favorable to the character of *both* departments. It will be said, perhaps, that these were the quarterly reports. They were, it is true; but the examinations upon which they are founded, are generally much more thorough than those

from which the annual reports are made. Besides, it is true, also, that, with this exception, the *annual* reports, for the last five or six years, have been, in the main, commendatory; and some of them have been highly so. In the report of the annual Committee appointed to examine the grammar department of the schools, for the year 1844, we find the following: "The previous impressions which your Committee had received of the flourishing state of our public Grammar Schools, have been abundantly confirmed. They have had great satisfaction in becoming acquainted with the grammar masters of these schools, and are sure that a more efficient body of instructors will rarely be met with in any town or city. The modes of instruction, and the talents of instructors, which have been so highly praised as distinguishing the common schools of Prussia and Scotland, your Committee believe, do not surpass that which has come under their observation in the schools of Boston."

Indeed, there is *one* palliating clause, even in that annual report, by Mr. Shackford, which, by some strange chance, must have *escaped* the Secretary's observation. It is the following: "There seems to be good order, and a general decorum is observable, which, considering the number of pupils, the character of many of them, and the general influences which they are elsewhere under, is truly worthy of commendation."

Before leaving this subject, we cannot but express our regret, that the Secretary of the Board of Education should have sent forth to the public, in a document designed for extensive circulation, the most unfavorable portions of an unfavorable report, without warning the reader against receiving them as a fair exposition of the success of those schools, and of the merits of their teachers. Had the Secretary employed such "means" to disparage the Boston schools, before his visit to Europe, as he says he might have done, there would have been little doubt as to the motive which influenced him.

Your Committee have, thus far, selected what seemed to them the most important points in the first section of the "Reply;" and though there are many others still deserving attention, the desire to abridge a controversy which has assumed a form as foreign to the intentions of the "Association" as it is ungrateful to their feelings, is a sufficient reason for passing them by unnoticed.

It is not deemed expedient to introduce into this report, any notice of those sections of the "Reply," which are devoted to the last three articles of the "Remarks." If any defence of those articles be required, to correct the misrepresentations of the "Reply," it can be made much more appropriately by the individual writers than by others; for, those articles being arguments on educational questions, they can be more easily explained and illustrated, and hence, more readily defended, by their respective authors. But with regard to the principles therein advocated, your Committee feel no hesitation in re-affirming, in behalf of the "Association," an entire and unshaken belief in their soundness; and their adaptness, in their proper relations, to the true development of mind, and to the maintenance of a correct discipline.

Passing over those sections, we come now to the epilogue of this wonderful "Reply," in which the Secretary reviews with a serene complacency the character of his work. Listen to his self-satisfied conclusion: "I have replied to the principal allegations of the Thirty-one. Considering their wanton and unparalleled provocations, I have done it with a forbearance that belongs to my own lenity rather than to their demerits."

Is it possible that the "Reply" represents the *lenity* of the Secretary's nature? Is his lenity of such an anomalous species that gross personal ridicule, and fierce, uncompromising denunciation are its legitimate offspring? If so, then the "milk of human kindness" which flows in *his* breast and warms *his* heart, must be a liquid fire, scorching and withering those social feelings which it was designed to nourish and refresh: But

we will not, we cannot, believe it. He has deceived himself; —the “Reply” springs from the stormy impulse of excited feeling, and not from the calm action of his better nature. Yes, and it does him greater injustice, and belies him more, than could a thousand antagonists; for it is a virtual disclaimer of some of his most cherished doctrines; it contradicts many of his own professions, and contravenes his avowed principles. By this we do not refer to the direct expression of sentiment, but to its general character. Its spirit does not consist with his philosophy, nor does its example tally with the precepts of his teachings.

But again, after the full exercise of his *forbearing* “lenity,” the Secretary says he desires to be at peace with the “Association,” and to co-operate with them, while their present relations exist; and refers them to two hamlets on the skirts of Etna, whose infatuated inhabitants, while laboring in a common cause, for their common safety, fell “into a quarrel,” and instead of protecting, sought to destroy each other. Now the “Association” never designed to make war upon the Secretary; they never sought “to quarrel” with him; they would most gladly unite their efforts with his own, to advance the cause of education; but they do not feel, that in order to do so, they are called on to sacrifice their honest opinions. To labor most successfully, they must carry their faith into their practice; and if the two cannot be co-extensive, they should at least be consistent. They are surely justified in being governed by their own educational opinions, and in defending them, also, against any attack which would be likely to bring them into disrepute. They do not, by any means, deprecate a fair discussion of questions relating to their educational principles; on the other hand, they desire it. It was for the purpose of awakening discussion upon questions relating to those principles, that the “Association” gave publicity to the “Remarks;” and it is to be deeply regretted that the attention of the parties interested should have been withdrawn from the consideration of the important interests

therein involved, to the pursuit of a controversy which seems to be personal in its aim, and fruitless of good results.

To conclude: the Secretary says, "if they [the ' Association '] are moved to a rejoinder, I shall answer it or pass it by, as my own judgment, enlightened by the counsels of my friends, shall dictate."

They have been "moved to a Rejoinder." They have been moved to it, by a sense of the wrong done to them in the Secretary's "Reply;" by a desire to correct the false impressions which it conveys of their motives and their sentiments. They have been moved to it by a love of truth, and by that feeling of self-respect, which prompts every honest man to repel calumny and injustice. Toward the Secretary they have not cherished, nor do they now cherish, feelings of personal hostility. For the good he has done, none shall render a more willing acknowledgment; to the good he may do, none shall bid him God speed with a more earnest sincerity.

The foregoing Report is published by order of the Association, with the sanction of all who were members at the time of the publication of the "Remarks," excepting Mr. William J. Adams, who, it will be remembered, has publicly withdrawn from the controversy, and, Mr. Barnum Field, whose position is defined in the following note :

GENTLEMEN OF THE ASSOCIATION :

Such is the attitude which the Secretary of the Board of Education has seen fit to assume towards me, individually, in his "Reply" to the "Remarks," that I cannot, in justice to myself, unite with you in the rejoinder which you are about to make. I fully agree with you, that a rejoinder is necessary on the part of the Association, and I doubt not that you will do ample justice therein, to yourselves, to Mr. Mann, and, what is of far more consequence, to the great cause

in which we have so long labored, and for the further advancement and prosperity of which we feel so deep an interest.

If any expressions in the first section of the "Remarks," in relation to the statements of the President of the American Institute and the Director of the Blind Asylum, are regarded as unkind or disrespectful, I sincerely regret it. They certainly were not so designed by me, and you well know they were not so understood by the Association.

I remain yours, &c.,

BARNUM FIELD.

NOTE.

We have been charged in the *North American Review* with "illegal combination" and "conspiracy;" and we have been told in the courteous language of the gentlemanly reviewer to "mind your [our] own business." With all due deference to the high literary authority of that Review, we would respectfully inquire, What is our business? Is it completely embraced within the labors of the school-room? Shall we be contented with the mere artificial tact and skill which we may acquire in applying another's principles, and in carrying out another's suggestions? We answer, No. It is at once our duty and our privilege, to devote our hours of leisure to the investigation of those principles of education, upon the right application of which, depend our success, our professional reputation, aye, and our *happiness* beside. If we, whose lives are thus devoted to its interests, have no right to speak upon the subject of public education, in the name of reason, who has? Our question may not be equally pertinent with *his*; but, in turn, we politely ask the reviewer in the *North American*, who has made *him* the arbiter of our *professional duties*? We are schoolmasters, but we are men; and though we are contented with the humble rank which the present age has assigned to the instructor of youth, yet we trust we shall never resign that manly independence, without which, under a free government, no man can be a useful member of society. We are public

servants, but we are nevertheless free citizens; and as such we see no reason why we should be disfranchised of our rightful privileges. Has the reviewer carefully considered the relations which the public school teacher sustains to the community? Does he know that with an organization as liberal as that of the school system of Massachusetts, the teacher, unless he has independence of thought and stability of character, must become the *slave* of everybody and the *servant* of nobody?

We suggest these questions for his candid consideration, when again he shall attempt to decide *impartially* upon the duties and rights of teachers; and we advise him, also, if he would pass the bounds of literary criticism, in order to impeach the *motives* of men, to be as sure of the truth, as he is of his own good-will.

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REJOINDER

TO THE

SECOND SECTION OF THE "REPLY."

IN the "Reply" of the Secretary to the second article of the "Remarks," he charges me with "systematic misrepresentation" of his sentiments, and with "distortion" and "false quotation" of his writings.

As those charges, if true, would involve a grievous moral wrong on my part, not only against the Secretary, but against the Association of Masters, who gave me an honest commission to review, fairly and honorably, certain portions of his Report, I feel bound, in duty to myself, and to my fellow-teachers, to present such fair defence, as I believe my case admits. In this defence, it is evident, that I must stand individually responsible. For, admitting the truth of those charges, I am no less to be censured by the "Association," than by the Secretary himself. The "Association" are, of course, responsible for the commission which they have entrusted to my charge; and they must abide by the sentiments which I have advanced, and they have sanctioned. But I alone should be held accountable for the alleged maltreatment of the Secretary's writings, since it was wholly foreign to their intention, and must have escaped their observation. They may perhaps be held answerable for their oversight, in committing an important trust to the hands of a faithless

servant; but, morally, they are not accountable for my wrong-doing. To be brief; I will endeavor, in the following defence, to free myself from the charges brought against me in the second section of the Secretary's "Reply."

The "Reply" to my article commences with the following graceful and generous acknowledgment. — "I am happy to acknowledge that the spirit of this article is very different from that of the first, — the acid being occasionally *qualified* by the saccharine. For instance, on its very first page, the following sentence begins. Speaking of me, it says: 'But while we respect his motives, we are by no means bound to extend the same courtesy to his opinions.' Now this, compared with the preceding, savors of civilization."

I am, then, comparatively, entitled to some slight credit for the spirit in which my article is written. Its tone is one degree removed from that of utter barbarism, and its acidity occasionally *qualified* by the "saccharine" of civility! An equivocal compliment, to be sure; but still, *comparatively*, I may say, it is highly complimentary and considerate on the part of the Secretary. It is an admission which casts one gleam of sunshine over pages shrouded by the gloom of fault-finding and reproach; it affords one cheering ray of promise, to enliven the dreary prospect of the reader. I regret that the kindness which gave birth to this admission, could find no other feature in that section worthy of approval; but, alas, all else is, to the Secretary's mind, falsehood and "distortion." There is only this solitary gleam of light, which fades with the paragraph from which it emanates.

Immediately following this introductory acknowledgment, the Secretary says: "To prepare the public mind for the strictures about to be made upon my Report, several of the early pages of this article (the second) are devoted to the subject of my ignorance in matters of practical education; my want of caution and candor; and to the fact, that, in presuming to speak of text-books and modes of instruction, I mistook the sphere of my labors:" and he proceeds to

quote several passages from the early pages of my article, which, though they do not seem as respectful in the "Reply" as in the "Remarks," — being wrested from their connection, — do yet show the object of those pages ; namely, to prepare the public mind for the strictures about to be made upon the Secretary's Report. But was not that object a respectful one ? *How* did I seek to prepare the public mind ? I carefully defined the object and extent of my criticisms ; I limited them to questions relating to some of the modes of instruction ; showing that it was only in some of the practical details of education, which came directly within the province of the teacher, that I differed from the Secretary. I gave him credit for the "desire, faithfully, to acquit himself in the discharge of his responsibilities ;" I spoke of his "strenuous efforts" in behalf of the interests of education ; of his "zeal and attention toward the cause." I alluded to the "various and manifold duties" set forth in his Reports ; and expressed the belief, that it would be impossible for *any one* who was called on to discharge such duties, to devote much time and attention to investigations of the details of instruction. I confessed the pre-eminent authority of the Secretary's opinions, and sought to mark out distinctly the boundaries of that field of inquiry, within which the duties of the teacher are embraced, lest I should seem presumptive, "in differing from one whose opinions" bore with them "the weight of such decided authority." I distinctly said, that "ignorance in matters of practical education," was "no reproach to the Hon. Secretary ;" and that it was not deemed "any ground for censure, that Mr. Mann was unacquainted with *all* the various questions of educational interest ;" — showing that I did not intend any attack upon his official character. Was not all this respectful ? If it was not, then has my act belied my intention ; for I sought to be entirely so, throughout the whole of my article. I spoke plainly, but I spoke honestly ; and I believe I am not singular in the views which I there advanced.

Mr. George B. Emerson, the distinguished friend of the Secretary, in a pamphlet entitled "Observations" on the "Remarks," — written solely for his defence, — says, with reference to this same subject: "The truth is, we have not many thoroughly accomplished scholars, in the largest sense of the word. There are not many such in any country. Almost every science and every branch of literature, has had its limits so widely extended, that oftentimes a life is hardly sufficient for the mastery of a single one. The votaries of the natural sciences are finding those fields too wide; they are obliged to run boundaries, and confine themselves to their several allotments. Botany or chemistry alone, is enough of itself to tax the capacities of one individual. And so in the sciences of pure and mixed mathematics; in the physical and moral sciences, and in ancient and modern learning. *It is not, therefore, ground of a charge of incompetency against the Secretary, that he is not familiar with all the elements even of those branches which ought to be taught in our common schools.*" This, surely, was spoken by a friend, and in the tones of friendship. But did I not previously say, "It is not deemed any ground for censure, that Mr. Mann is unacquainted with all the various questions of educational interest?" Was not my expression as respectful as that of Mr. Emerson?

Perhaps, however, this was not the most objectionable portion of those "*early pages*," of which the Secretary speaks. I said, (p. 41,) "to teach upon the subject of public education, and to decide upon the comparative merits of different systems of instruction, or government, it is necessary to be acquainted, not only with their apparent results, but also with the detail of their operation, and their effect in forming the mental habits of the pupil;" and in the same connection, I presumed to express the belief, that to pursue the examination of these details, would be a task requiring too much time and attention, to be performed by *any one* who was called on to discharge duties so manifold and various as

those of the Secretary. This may be the objectionable feature of those "*early pages*," — that they declare a knowledge of the practical details of instruction, to be necessary to any one, who would teach upon that subject.

Perhaps I am wrong in attaching so much importance to a knowledge of what is practical in education ; yet if so, I have high authority for my error. Victor Cousin, member of the Royal Council of Instruction in France, in his report on the state of public instruction in Prussia, after explaining the organization of the ministry of public instruction, says, with regard to the necessity of councillors to the minister :

"In those departments in which the administration is, if I may so speak, rather material than moral, we can understand that a minister may do without a council ; but when his ministry is essentially moral like that of public instruction, which requires not only attention to laws and regulations, but a mass of rare, various and profound knowledge, in which business almost always resolves itself into questions of science, it is evident that the minister must have the aid of councillors, to perpetuate the principles and the spirit which become traditionary in public bodies, and which a single variable head might constantly overthrow ; to make new rules or modify old ones ; to aid the judgment of the minister as to what establishments to found, or what to suppress ; above all, to guide him in the appreciation and the choice of men, and to serve as a rampart to ward off solicitation and intrigue."

Also, in the same connection :

"Without doubt, this council must be organized in such a manner as to answer its end ; but this organization is very simple ; it consists merely in putting at the head of each important branch of the service, that is to say, of the kinds of knowledge taught in each stage of public instruction, a man known by his labors,—by a long course of eminent and successful teaching. This councillor, who, in my opinion, ought still to remain a professor or teacher, and only to receive a more or less considerable salary as councillor, should be bound to make a report of all the affairs, real and personal, belonging to his department."

Again :

"If the minister learns from his correspondence that things are not going on well in any establishment, he sends the inspector best qualified for the particular case. If it relates to a law faculty, he takes a lawyer ; if to a faculty of science, a man of science ; and so

on for all the other faculties. If it concerns a gymnasium, he selects a professor (teacher) of a gymnasium."

The Secretary surely will not "flout" at the views of M. Cousin, nor at the embodied wisdom of the educational department of the Prussian government. Yet from both these high sources I might quote numerous passages, showing the importance attached by them to a practical knowledge of education. But there is still another idea, extraneous to all this, at which the Secretary was aiming in his introductory remarks. After extracting those passages which conveyed the exceptionable doctrine, that "experience," or "practical knowledge," was necessary to decide fairly upon the merits of different systems of instruction, he gives us the point or pith of the whole in the following sentence :

"But the above quotations are a sufficient introduction to the single remark I wish to make on these pages, namely, that if I have not been misinformed in regard to their authorship, they were written by a *young* teacher, who, when he sat down to say so much about his own 'practical knowledge,' and 'practical' experience; and of my 'mistaken sphere of labors,' my 'ignorance in matters of practical education,' and of my being 'led into gross error, by want of experience in education,' &c. &c., had been master of his school, only about as many months, as I had taught years, when I was at his age."

Here, the Secretary has turned the tables upon me with wondrous dexterity. He has driven me to the disagreeable necessity of giving somewhat of my own personal history, or of admitting that he has won my position for his own defence. This is certainly a disagreeable dilemma; but I must choose the alternative most consistent with truth; and however repugnant it may be to my feelings, I am compelled to compare my own "experience" in school-teaching with that of the Hon. Secretary.

On pages 8, 9, of his "Reply" he says: "Early in life I was engaged in teaching for several years. I taught large district schools three successive years, and afterwards was tutor in college, and instructed different classes for about two

years." This is his experience, which, if the authority of the triennial catalogue of Brown University can be relied on, must be dated back some *twenty-five* years. Now, though it is true that I had been Master in that particular school in which I am now teaching, only a few months, I had been engaged in teaching for nearly six years, when I wrote my article; and if I reckon the "district schools" which I taught for three "successive years," or *winters*, it will make ONE YEAR MORE, or nearly seven years. For two years I had been principal of a large academy, from which, during the second year of my connection with it, there went out more than twenty young men to teach "district schools" in the neighboring towns, many of whose schools I visited, and all of whom, with but a single exception, were successful instructors. I had also been a teacher between two and three years in the English High School of Boston, where I had not only the opportunity for improvement by my own experience, but had the privilege also of witnessing the instruction of those who have been esteemed inferior to none as thorough and efficient instructors.

I will give the Secretary full credit for his experience, and though I confess that I cannot understand how two years' tutorship in a college could have thrown much light upon systems of instruction adapted to our public schools; or how three "district schools," taught twenty-five years ago, when there was such a "confusion of books" for *want of system*, and such a frightful "decay and dilapidation" in the externals of education, could have offered much opportunity for testing different SYSTEMS of instruction; yet I freely admit, that some twenty-five years ago, he "taught as many years" as I had been Master in the Brimmer School, months, when I was appointed a member of the committee to whom was referred the examination of his Seventh Annual Report.

I do not, for a moment, suppose that the Secretary intended to misrepresent the truth, as to the amount of my experience, when he made that comparison in his "Reply;" but only

that he was not in possession of the truth. Indeed, he himself admits that he relied upon rumor for his facts, when he says, "If I am correctly informed," &c. ; admitting that there might be some doubt of the correctness of his information. The truth is, the Secretary WAS NOT "correctly informed," even in regard to the small matter of the "months;" for "when he [I] sat down to say so much about his [my] own 'practical knowledge' and his [my] 'experience,'" it was nearly three months after my appointment on the committee, and after I had been in the Brimmer School six months; a number double that of the years which the Secretary claims to have taught. This, however, is a small matter compared with the impression conveyed by the Secretary of my inexperience in teaching. Indeed, it would be unworthy of notice, did it not show the danger of relying upon "mere hearsay testimony" for our facts.

The "Reply" not unfrequently adopts "rumor" as its authority, and it contains some important mistakes arising therefrom. Being a "*young*" man, it becomes me to be modest in my quotations; but I believe I shall not be accused of presumption, if I quote to the Secretary from a *school-boy* classic, the following graphic description of Rumor's uncertain character:

"Tam ficti pravique tenax quam nuntia veri,
Hæc tum multiplici populos sermone replebat;
Gaudens, et pariter facta atque infecta canebat."

But again; the Secretary avers that I said much about *my* practical knowledge and *my* experience. Now the article which I wrote, was not presented to the public upon my authority, but upon the authority of the Association of Masters; it was sanctioned and published by them; and the sentiments which it contained were presented as their sentiments, and not as mine. The Secretary seems to understand this very well, whenever he wishes to reprove the "Association;" for then he says, "the 'Thirty-one say,'" showing that he holds *them* accountable for the sentiments. Had my article rested

upon my personal authority alone, I should not have presumed to claim credit for *my* "practical knowledge," but being sanctioned by an association of teachers, many of whom had grown gray in the profession, it might well claim the authority of experience.

So much for those early pages, whose barbarian rudeness is sometimes softened by slight touches of "civilization," and whose "acid" is *occasionally* qualified by the more pleasing "saccharine."

I come now to the consideration of a point to which the Secretary has attached an importance far greater than I ever designed. At the commencement of some remarks questioning the correctness of conclusions drawn from examinations so hasty as those which he professed to have made of the Prussian schools, I adverted to an obvious inconsistency in some of the data of his account. I did this, not with a desire to impeach his veracity, but simply to show that, in summing up the details of his hurried investigations, he had made some mistakes; a result not at all singular, considering the circumstances under which they were made. In order to do him ample justice, I will give his version of the matter. It is as follows:

"On pp. 42-3, ['Remarks,'] a radiant witticism flashes forth; and that I may avail myself of the first occasion to brighten the sombre hue of this discussion, I will quote it entire:

"'To substantiate the position we assumed in regard to the opinions of the Secretary, suggested in his remarks on Prussian schools, we invite the attention of the reader, to that page (133) of the Report, in which Mr. Mann makes several statements, of the *truth* of which, he says there can be no doubt.

"'In paragraph numbered 3 on that page, he informs us that, in the space of six weeks, he visited hundreds of schools, and saw tens of thousands of scholars. We confess we are not a little perplexed to understand how Mr. Mann could, in thirty-six days, have visited so great a number of schools; and the problem becomes still more difficult of solution since, in the paragraph introductory to those *facts*, upon which he places so much *emphasis*, he states that he entered the schools before the first recitation in the morning, and remained until the last was completed at night. This statement of the Secretary, reminds us of that facetious suggestion of his, on the

57th page of his Report, where, after lamenting the want of practical mathematical instruction in our own schools, he says: "If a boy states that he has seen ten thousand horses, make him count ten thousand kernels of corn, and he will never see so many horses again." We think that if the Hon. Secretary should count in conjunction the number of days and the number of schools visited, he would never visit so many schools again in the same space of time.' — *Remarks*, pp. 42-3.

"Here, at last, amid a pool of Stygian waters, incapable of reflecting light, one rainbow hue gleams from a bubble of purer element. It is with reluctance that I puncture this air-blown vesicle; but truth dooms its collapse." — *Reply*, pp. 75-6.

"Amid this pool of Stygian waters," rayless and stagnant, on whose dark bosom the swift hand of the Secretary has extinguished the last gleam of light, I am compelled to search for the shrunken form of a *punctured* and lifeless "vesicle." I should be in doubt, with what aids of science I might best proceed, whether as an anatomist or as a naturalist, or in what range of animal or vegetable existences, I should classify this defunct phenomenon, did not that "*truth*," which so conveniently doomed its "collapse," still preside over its *manes*, as a sort of *genius loci*, to guide me through the shades of the multiform "figures" which the Secretary's fancy has gathered around. Listen to its directions:

"In the first place, however, the quotation is false. I did not say, 'I saw tens of thousands of scholars.' My expression was conjectural, not absolute, — a matter of opinion only, not of assertion. My words were, 'I think I may say,' &c. (Report, p. 133.) But what I said qualifiedly, is stated absolutely. Wit is excellent, my young friend, but truth and fairness are better." — *Reply*, p. 76.

"In the first place, the quotation is false!" In the first place, *this statement is* — INCORRECT; for I have not only made no "*false quotation*," but I have made NO QUOTATION. With what perfect blindness has the Secretary brought this charge against me! Had he looked for a moment at the quotations which he made from my article, and which I have given above, he must have seen that I had not *quoted* from the Report. My language was — "In paragraph numbered 3, he *informs* us, that he visited," &c.; showing that I derived

certain information from his account. This surely cannot be called a "*quotation*." But listen again to the voice of that "*truth*:" "My expression was conjectural, not absolute — a matter of opinion only, not assertion. My words were, 'I think I may say,' &c."

His words were — "I think I may say," not — &c., but "*within bounds*, tens of thousands of pupils." This, certainly, is quite definite. When a witness is called on to testify in court, and the details of his evidence do not admit of being reduced to an absolute certainty, this is his strongest and safest expression. Yet the Secretary says, "My expression was *conjectural*." "My words were — 'I think I may say,' &c."! What a significance he attaches to that little sign, &c.! he has placed it here instead of that which is decidedly the most important part of the qualifying clause.

But let us look a little more closely into this nice distinction between the "conjectural" and the "absolute." It seems that he separates the two parts of the sentence, with regard to the weight of their authority. The former part — "I saw hundreds of schools and thousands of pupils," — he considers as matter of unqualified assertion; while the latter part — "I think I may say, within bounds, tens of thousands," — is a matter "of opinion only." Does the Secretary mean to convey the idea that he *counted* the "thousands of pupils"? or that he entered into any arithmetical calculation to ascertain that he had seen that number? The fact that he had visited schools with which thousands of scholars were connected, would not make it absolutely certain that he had seen thousands. Were his testimony required, on the stand, with regard to the number which he had *absolutely* seen, could he give more definite evidence than — "I think I may say within bounds?" Has he not made a distinction without a difference; and was not my statement correct when I said, "He informs us," &c.?

But, says the Secretary, in the generosity of his heart :

"Let the false statement, however, be considered as true; and let

the criticism be viewed in that aspect. First, as to the number of scholars. Suppose a foreigner whose object it was to visit our schools and to inquire into our systems of education, and whose only pride lay in his fidelity to his mission and his power of labor, should land at Boston. In eight days could he not *see* the sixteen Grammar Schools, with their more than seven thousand children, and also several Primary Schools in or near the same buildings? In four days more could he not visit Roxbury, Charlestown, Salem and Newburyport, and *see* nearly three thousand children more,—equal to ten thousand children in twelve days? Would not this be a promising beginning, in the solution of that *practical* problem by which twenty thousand children are to be *seen* in thirty-six days.”—*Reply*, p. 76.

I have italicized a few words in this quotation, to point out more clearly the Secretary's idea of what the “foreigner” must accomplish, in order to be faithful to his mission, [which is, “to inquire into our systems of education,”] he must “*see* twenty thousand *children!*” If this be the “problem,” I yield at once. The “foreigner” might solve it in less than thirty-six days, by merely visiting the play-grounds of some two or three populous cities. Or if it be only to “*see*” those twenty thousand children in school, I will admit that this also might be accomplished. It was not the number of scholars that I sought to notice in that “radiant witticism,” but the “hundreds of schools” visited in “six weeks.” This will be seen upon the slightest examination of the quotation from my article. Indeed, I should not have noticed this point again, had he not studiously inverted my sentence, and brought this unimportant statement into the front rank of my offending, charging me with false quotations and with falsehood itself, in the very commencement of his criticism. From both of these charges I believe I have fairly exculpated myself.

Next in the inverted order of the Secretary's strictures, comes the true point of those few lines upon which he has written such a lengthy commentary; namely, the problem of the “hundreds of schools” and the “thirty-six days.” I will give his solution of this vexed question :

“ But the place, — the *locus in quo*, as the lawyers say, — of our issue, lies in the ‘ north and middle of Prussia and in Saxony,’ amid a density of population of which we have no example, and where all the people are gathered into towns and villages. The Franke Institute, at Halle, is a vast quadrangular pile, I believe four stories high, consisting of schoolrooms, and of rooms for the director, teachers, &c. ; and having, when I was there, more than twenty-five hundred pupils in its schools. Allowing fifty to a class, or school, — and here would be fifty schools. As each has its own room and teacher, I call them schools, just as we speak of a grammar, a writing, and a primary school, as distinct schools, though all are in the same building. I staid at the Institute between two and three days, going from the lowest class to the highest, hearing whole recitations, or, — where the subject and the manner were familiar to me, — parts of recitations, in each branch.” — *Reply*, p. 77.

This quotation is sufficient to show the way in which the Secretary seeks to substantiate the accuracy of his original statement. He proceeds to give an account of other and similar visits, but they all bear upon the same point, the convenient collection of many pupils into the same building ; or, rather, I might say, the convenient division of large schools into many classes. Visits to the different apartments of the different classes, he calls visits to as many different schools. This, I am told, is regarded as a satisfactory solution of the problem, a triumphant vindication, on the part of the Secretary, of his accuracy and carefulness ! It may be so. I will not undertake to deny it. But were I to visit Germany, and, having spent a day or two in passing through the fifty apartments of the Franke Institute. at Halle, were I to state, on my return, that I had visited “ fifty schools,” I believe I should convey an incorrect impression of the extent of my investigations.

But the Secretary says, — “ I spoke expressly of Sunday schools, where secular, and such religious instruction as they combine with secular, is given. Why restrict the ‘ six weeks ’ to ‘ thirty-six days.’ Are not $6 \times 7 = 42$? or is the multiplication table to be belied, to find cause of offence against me ? ”

I acknowledge that I did not give the Secretary credit for

the full number of days ; but it was because I thought he had made an exception of the Sabbath, in collecting "secular" information, and not "to find cause of offence" against him, as he intimates. I knew that he spoke, in his Reports, of the Sunday schools, where secular instruction is given, but I did not for a moment suppose that he had spent all his Sabbaths in visiting them. I hasten to repair my error, by adding to those "thirty-six days," spent in visiting schools, six Sabbaths spent also in like manner.

Again ; the Secretary continues :

"But in reference to my seeing so many scholars and schools, in so brief a period, the 'Remarks' say, 'The problem becomes still more difficult of solution since, in the paragraph introductory to these *facts*, upon which he places so much *emphasis*, he states that he entered the schools before the first recitation in the morning, and remained until the last was completed at night.' Now, as I never said, or intimated that I remained in each individual school or school-house, all day, but only that I entered 'the schools' early and remained late, it would have seemed to me that I could see more schools, from morning till evening, than during one, two, or three hours of a day ; and therefore that my statement would make the 'solution of the problem' less, instead of more 'difficult.'" — *Reply*, p. 79.

He here declares that he "*only*" said, "I entered the schools early and remained late." The following is his language precisely as it is in his Report :

"On reviewing a period of six weeks, the greater part of which I spent in visiting schools in the North and middle of Prussia and in Saxony, (excepting of course the time occupied in going from place to place,) *entering the schools to hear the first recitation in the morning, and remaining until the last was completed at night*, I call to mind three things about which I cannot be mistaken." — *Report*, p. 132.

I may be mistaken as to the meaning of the words "entering and remaining," but it seems to me, the plain English of it is, that he remained in the schools which he entered ; and not that he entered one school "in the morning," and remained in twenty others "until after the last recitation at night." Whatever be the true construction, I may be allowed

one statement which will show how others have viewed it. Previous to the publication of the "Remarks," a friend of the Secretary, who claimed to be an interpreter of his doctrines, (though he may not be of his language,) referred me to that very passage in the Report, to show the thoroughness of his investigations; saying that an entire day in a school would afford a fair opportunity of deciding upon the ability of its teacher, and for witnessing the character of his instruction and discipline. I referred him to the statement in paragraph numbered 3, as inconsistent with his view, but I obtained no solution of the difficulty until I read the "Reply." There I find the facts; some of them are worthy of careful consideration; those, for instance, relating to the Secretary's visits to the fifty "classes or schools," of the Franke Institute, at Halle. He informs us that he stayed at the Institute between two and three days, "going from the lowest class to the highest, and witnessing the exercises in all the branches." We will suppose it to have been two days and a half, or five half days: This would require him to have visited ten schools in each half day; and supposing the school day to have been seven hours, it would be, upon an average, one school in every twenty-one minutes. "Here would be fifty schools" out of the "hundreds" which he claims to have visited!

This, then, is the solution of the problem! What a solution! What a flood of light it pours upon the pages of that Seventh Annual Report! How it clears up its dark passages, and what weight does it *not* add to its manifold conclusions!

After a labored demonstration of some five pages, in which the proposition, "I visited hundreds of schools," is the *quod erat demonstrandum*, the Secretary says: "Had the above facts, in relation to the Prussian and Saxon schools, been familiar to the Thirty-one, I cannot think that they would have questioned my accuracy on this point; and hence my falsity resolves itself into their ignorance." If he means by those "facts," the astounding information that he visited ten

schools every half day, devoting about twenty-one minutes to a school, I agree, — with such information before me, I should not have thought it necessary to question the “*accuracy*” of any thing in the Report; the bare statement of such “*facts*” would have precluded the necessity of all discussion. But if he refers to the fact that large numbers of pupils are collected in some of the Prussian schools, I can assure him that I was fully informed of that before I read either his “*Reply*” or Report. Other facts I had learned, too, from gentlemen who have resided in some of the cities of Prussia and Saxony, a period of time nearer to six *years* than to “six weeks;” facts which, as they are matters of private information, I did not see fit to bring into a public controversy.

But the Secretary himself does not seem quite contented with his argument, nor quite satisfied with the solution of that “*problem*.” He does not leave the subject with the composure of a man who has finished his work to his own satisfaction; but rather with that irritability which arises from the embarrassment of failure. Not finding sufficient opportunity to ridicule me in the point which he was discussing, he conjures up a ludicrous account of childish ignorance, in order to rank me with the youthful hero of his story. After relating the simple question of a deaf and dumb boy, at Magdeburg, upon the subject of geography, about which, of all subjects, he probably knew the least, he says :

“Were the writer of this part of the ‘*Remarks*,’ pitted against that ten years’ old deaf and dumb boy, on the prize-question, whether the latter knew more of American geography than the former of German schools, it would be difficult to say which party should bear off the medal.” — *Reply*, p. 80.

Verily, that must have been a vexing problem to the Secretary. Had I known that he would be so disturbed at it, I should never have proposed it.

With reference to the “*German schools*,” I confess my ignorance. For the last few years I have read with interest whatever has fallen in my way relating to them; and I have

occasionally gleaned from the conversation of those who have visited them, some slight information respecting the details of their management; but not a few of the accounts which I have read, or have heard from those who have seen the schools, are contradictory. By one I am told, that the peculiar excellence of the instruction in the Prussian schools, is its thoroughness; that the pupils proceed slowly, but are remarkably well drilled in the studies which they are taught; and that from those which they do learn, they learn how to acquire others. By another I am informed, that their superior merit is based upon the great learning of the teachers, — upon their ability to impart “general knowledge” to the pupils, to interest them in the pursuit of knowledge by feeding them constantly from the rich stores of their own minds, without subjecting them, at first, to the hardship of acquiring for themselves. From one I learn, that the discipline of the schools is of the mildest character, that the pupils are almost wholly governed by their affection for their teachers, and by their sense of duty. By others I am told, that they have witnessed in the manner of some of the Prussian instructors, sternness and severity unequalled by any thing which they have ever known in the school discipline of our own country; and that the system of preferments which exists in the Prussian schools, appeals more directly to the selfish nature of the pupils, than all the prizes or medals which are ever offered. A distinguished philosopher, who devoted much time to an examination of the general organization of the system, expresses the following opinion of the law of 1819, upon which it is based :

“This law, without going into details with relation to any particular branch, omits no topic of interest, and is the most extensive and complete law on primary instruction of which I have any knowledge.”

“It is impossible not to be struck with its profound wisdom. No inapplicable general principles, no spirit of system, no partial or exclusive views govern the legislator.”

“In a word, all persons or classes who have an interest in the subject, find their appropriate place in this organization, and concur,

each in his own manner and degree, to the common end, which is, the civilization of the people."

A celebrated traveller, whose notes upon the social and political condition of different countries of Europe are held in high esteem, says, with reference to the subject :

"The Prussian educational system is admirable,—admirable as a machinery by which schools, schoolmasters, superintendence of them, checks, rewards—both for the taught and the teachers—and, in a word, education; that word being taken in the meaning of the means of conveying certain very useful acquirements to every class of society, and to every capacity of individuals, are diffused over the country, and by law brought into operation upon every human being in it."

But, says the same writer,

"If the ultimate object of all education and knowledge, be to raise man to the feeling of his own moral worth, to a sense of his responsibility to his Creator and to his conscience, for every act, to the dignity of a reflecting, self-guiding, virtuous, religious member of society, then the Prussian educational system *is a failure*."

With these contradictory testimonies before me, I am still unable to decide upon the character of the Prussian and Saxon schools. Such a decision is unnecessary, however, in this controversy, for I did not attempt, in my article, to make any strictures upon their systems, either of instruction or discipline, but merely upon a single characteristic of their instruction which the Secretary represented as a peculiar excellence; namely, the lecturing or oral instruction. But, had such been the case, the above statements would not, probably, be deemed any apology for my "ignorance,"—for, if I rightly understand the matter, he brings that charge against me, not because I did injustice to Prussian schools, but because I did not know, that what he himself calls "*classes*," when "considered as parts of one great establishment," might very properly be called "*schools*," when he was desirous of showing how *many* he had visited.

Before leaving this subject, I will say in all sincerity, that had not the Secretary, in his attempted solution of the difficulty, presented the ground of complete justification of my strictures upon the superficial character of his visits, I should

regret having adverted to the inconsistency of his language. I should do so upon general principles. I believe it to be wrong in the discussion of important subjects, where the only object is to elicit truth, to present any unimportant issue which may irritate an opponent, and distract his mind from the consideration of the true question. Such has been the case in this instance; for, although several pages of the "Reply" are devoted to the exposition of that harmless "witticism," no allusion is made to the far more important remarks upon the impossibility of judging fairly concerning the merits of different systems of instruction and discipline, from a hasty examination of the schools in which they are pursued.

The next point in my article, which the Secretary notices, is a criticism upon a reading lesson which he describes in his Report. My only object in that criticism, as will be seen on referring to the "Remarks," was to notice the "oral lecture" which accompanied it, and to give my reasons why I did not esteem it to be a useful exercise to the pupils. Lest I may again be charged with "systematic misrepresentation," I will give his strictures entire:

"The next criticism relates to a reading lesson. To show the systematic misrepresentation that pervades the 'Remarks,' I will first give their language, and follow it with the paragraph in my Report, to which it refers.

"He has given a description of the method of conducting a recitation of an advanced class in reading, as he witnessed it in one of the Prussian schools. He informs us that the teacher, in connection with the reading lesson, delivered "a sort of oral lecture" to his pupils, in which he entered, with the greatest minuteness, into an explanation of all the subjects alluded to in the lesson, enlarging upon the geographical references, instituting comparisons between the foreign customs alluded to and their own, and illustrating even the *illustrations* themselves, until he had consumed an entire hour upon six, four line verses. This method of instruction, the Secretary evidently refers to as a superior one, and as meeting his entire approbation. Now we beg leave to differ from the opinion of the Hon. Secretary, and to pronounce this method, inconsistent with the purposes of public instruction, and by no means productive of the highest results.' — *Remarks*, p. 44.

“ My account is as follows :

“ ‘ Having given an account of the reading lesson of a primary class, just after they had commenced going to school, I will follow it with a brief account of a lesson given to a more advanced class. The subject was a short piece of poetry describing a hunter’s life in Missouri. It was first read,—the reading being accompanied with appropriate criticisms as to pronunciation, tone, &c. It was then taken up verse by verse, and the pupils were required to give equivalent expressions in prose. The teacher then entered into an explanation of every part of it, in a sort of oral lecture, accompanied with occasional questions. This was done with the greatest minuteness. Where there was a geographical reference, he entered at large into geography, where a reference to a foreign custom, he compared it with their customs at home ; and thus, he explained every part, and illustrated the illustrations themselves, until, after an entire hour spent upon six, four-line verses, he left them to write out the sentiment and the story in prose, to be produced in school the next morning. All this was done without the slightest break or hesitation, and evidently proceeded from a mind full of the subject, and having a ready command of all its resources.’ — *Report*, pp. 99–100.

“ Let it be premised here, that an hour was so universally the period of time allotted to a recitation, wherever I went, that the recitation might commonly be referred to, as a measure of time.

“ From the language of my *Report*, it is obvious that this was an *intermediate* class. After speaking of a primary class, I called this a ‘ more advanced ’ class. They call it ‘ an advanced class,’ as, otherwise, many of their observations would have been irrelevant. They make me say that the *teacher* ‘ consumed an entire hour upon six, four line verses,’ the pupils only listening. Did I not say, that the lesson ‘ was first read,—the reading being accompanied with appropriate criticisms as to pronunciation, tone,’ &c.? Did I not also say, ‘ It was then taken up verse by verse, and the pupils required to give equivalent expressions in prose?’ All this would take at least half the hour, probably more,—as, in order to give the right ‘ tone,’ &c., some of it must have been read several times and by different pupils. It was after all this that the ‘ oral lecture ’ came,—the only thing noticed in the ‘ Remarks.’ ” — *Reply*, pp. 80–81.

I am no lawyer, and I know not that I shall be able to trace out the mazes of these complicated strictures ; but one thing I can make clear at once. He says the “ oral lecture ” is the only thing noticed in the “ Remarks.” I will here settle that point by stating that it was the only thing I intended to notice ; the only “ thing ” that related to the subject I was discussing ; namely, the use of text-books.

This will probably free me from the charge of "systematic misrepresentation," as far as that charge relates to this point. But, in order to understand on what ground he has accused me of "systematic misrepresentation," I must examine the details of his charge.

In the first place, he says, "Let it be premised *here*, that an hour was so universally the period of time allotted to a recitation, wherever I went, that the recitation might commonly be referred to, as a measure of time." Let it be premised *here*! Had this information been given in this Report it would have been a very important item in some of his descriptions of the recitations which he witnessed; and it would have assisted very much in explaining the meaning of language by no means clear in its construction. But how does this information, which is "*here*" given for the first time, bear upon the charge of "misrepresentation," which relates only to the language of the Report? * What part does it form in that argument which is to convict me of such gross maltreatment of the Secretary's writings? I may not, perhaps, be able to show how or where the links of this chain are connected, but the following quotation, I believe, will afford a fair sample of the strength of its material: "From the language of my Report it is obvious that this was an intermediate class. After speaking of a primary class, I called this 'a more advanced class,' as otherwise many of their observations would have been irrelevant."

Otherwise many of their observations would have been irrelevant! How, in the name of reason, did the Secretary draw this inference; by what rule of deductive logic has he wrought out this most apropos conclusion? An "intermediate class," is precisely what I understand by the language of the Report; precisely what I alluded to when I spoke of "an advanced class." An advanced class, as I understand it, is not the highest, but one between the lowest and the highest classes.

*The documents relating to this controversy were published in the following order: Report — Remarks — Reply.

The remarks in my article upon the oral method of instruction are applicable both to the intermediate and to the highest classes; but if there be any difference with regard to the relevancy of those remarks, it is in favor of the "intermediate" classes, for the oral lecture would be less likely to profit them, than it would the highest classes of pupils whose minds are more mature. I will quote from my article the remarks to which the Secretary alludes, lest I may be charged with "false statement" of my own sentiments.

"The object of the elementary instruction of our public schools, as we understand it, is, not alone to impart a certain amount of knowledge to the pupils, but to give them moreover such training, as shall enable them to pursue the subjects which may afterwards claim their attention, successfully for themselves; to cultivate their powers of discrimination and reflection, that they may observe and decide for themselves; in fine, to discipline and strengthen their minds, and prepare them, as far as is possible, for that independent action, which will be required of them in the discharge of the duties of life. In order to accomplish these purposes, we believe the following requisitions to be indispensable. First, that the mind of the pupil be taught to grasp the object of its pursuit, with constant and vigorous attention; secondly, that the mind be trained to habits of strict analysis in the investigation of all subjects; and thirdly, that it be taught to classify and arrange properly, the subjects of its knowledge. The first of these requisitions is necessary, that the pupil may be able to master successfully, the difficulties of his studies, and to retain what he acquires; the second, that he may have a definite conception of what he learns, and understand the various relations and dependencies of the subjects which he investigates; and the third, that he may, when desirable, be able to make a practical use of his acquisitions."—*Remarks*, p. 45.

These are the "observations," many of which the Secretary declares to be "irrelevant" to oral instruction, as given to intermediate classes; observations made with entire reference to such classes, and more nearly relevant to them than to any other. "I mean no offence by the remark," but I am strongly tempted to believe that the Secretary's conclusions, are, many of them, the product of his imagination.

Again: his criticism is, as it were, an interloper; it separates two considerations which are intimately related. Why this unnatural arrangement? Perhaps the answer of this

question, may throw some light upon the character of the criticism itself. In order to assist the solution, we will suppose the intervening stricture to be omitted. The Secretary's language would then read thus: "Let it be premised here, that an hour was so universally the period of time allotted to a recitation, wherever I went, that it might commonly be referred to as a measure of time." "They make me say that the *teacher* 'consumed an entire hour upon six, four-line verses,' the pupils only listening. Did I not say that the lesson 'was first read, the reading being accompanied with appropriate criticisms as to pronunciation, tone, &c.?' Did I not also say, 'It was then taken up, verse by verse, and the pupils required to give equivalent expressions in prose?' All this would take at least half *the* hour, probably more."

Were the Secretary's remarks upon this subject to read thus continuously, the injustice of his fault-finding would be seen at once; for, since the account in his Report clearly conveys the impression that the teacher *did* consume *an* entire hour, and since we have no information until we come to the "Reply," that the recitation might not have continued an hour and a half, or more, the blame which he attaches to me for making the *teacher* consume "*the* hour," when the whole recitation continued only that length of time, and the pupils occupied "at least half" of it, would be entirely *ex post facto*; inasmuch as the turning-point of the charge rests upon a fact which was not known to me when I wrote my article. The separation of the premises from the conclusion, by the criticism above referred to, renders the connection less obvious to the mind of the reader, and hence tends to remove the objection which he would at once make were it otherwise; but it does not by any means destroy the force which the conclusion ultimately receives from the premised fact.

To set this matter in still clearer light, I will refer again to that paragraph in which he brings to bear the *point* of his argument against my representations of the case. After demanding

with much earnestness, "Did I not say that the lesson was first read?" &c.; did I not also say, "It was then taken up verse by verse, and the pupils required to give equivalent expressions in prose," — as though these facts had been denied, — he says, "all this would take at least half *the* hour, probably more."

Now I never denied that the Secretary said "the lesson was first read," or that the pupils were properly drilled; indeed, I admitted all this when I said, "in connection with the reading lesson," &c. The description of the reading lesson, given in the Report, is that of a common reading lesson, such as I have witnessed in many schools, not only in Boston but elsewhere; therefore I did not think it necessary to give the details of the account. Besides, it was the "oral lecture" which he set forth as constituting the peculiar excellence of the exercise; it was the "*oral lecture*" that I objected to as "a method of instruction" "inconsistent" with the purposes for which public instruction is designed; and that, as the "Reply" acknowledges, was "the only thing noticed" in my article. But says the Secretary, "They make me say that the *teacher* consumed an entire hour." Did he not say so? Listen to his language:

"The teacher then entered into an explanation of every part of it, in a sort of oral lecture, accompanied with occasional questions. This was done with the greatest minuteness. Where there was a geographical reference, he entered at large into geography, where a reference to a foreign custom, he compared it with their customs at home; and thus he explained every part, and illustrated the illustrations themselves, until, after an entire hour spent upon six, four-line verses, he left them to write out the sentiment and the story in prose, to be produced in school the next morning. All this was done without the slightest break or hesitation, and evidently proceeded from a mind full of the subject, and having a ready command of all its resources. — *Report*, p. 100.

Now I appeal to the Secretary himself, to say if any one, on reading the above in connection with the foregoing part of his statement, without any previous intimation that the whole exercise — reading lesson, "oral lecture," and all — was limit-

ed to one hour, would not derive the impression that the "teacher" *did consume an entire hour*.

The "*Reply*" informs us, however, that the "lecture" consumed only "half *the hour*." This statement lessens, but it does not by any means obviate the objection. There would yet be half of the time which is devoted to the instruction of the classes in reading and other kindred studies, spent in oral lecturing. It still seems to me, that so large a proportion of the time occupied exclusively by the teacher in connection with the recitations of the pupils, cannot produce the "highest results."

"But," continues the Secretary, "a worse misrepresentation than this, if worse be possible, is yet to be mentioned, in reference to this lesson. I added, that 'he,' the teacher, after his explanations, left 'them,' the pupils, '*to write out the sentiment and the story in prose, to be produced in school, the next morning.*'" This the Secretary calls, in his "*Reply*," the "fruit and harvest of the recitation;" and, because I did not allude to it in my article, he declares it (the omission to notice it) to be a "worse misrepresentation," — "*if worse be possible,*" — than all the rest.

This charge has about equal justice with that in which he avers that I called the "class" "an advanced class," instead of "a more advanced class." The truth is, it is no misrepresentation at all. The fact, that the pupils were required "to write out," "in prose," the story and sentiment of those "*six, four line verses,*" does not prove that it is profitable to spend an hour, or, as the "*Reply*" informs us, half of the time, at each recitation, in oral lecturing to young pupils. But, perhaps we shall understand it, with the aid of his luminous commentary, which I will give here. "That is," he says, — *that is*, "the pupils were required to recollect what they could of the lecture, — TO SEARCH BOOKS upon the *subject*, and then to arrange and write down the whole [*the whole*] in prose, and to produce it in school, the next morning, for the examination of the teacher, both as to its matter and as to its

style." What interpretation of language! It is sometimes said, in cant phrase, that a certain moral faculty is susceptible of elasticity, but I have never heard the same quality ascribed to language; I had supposed that words had a more stubborn identity. The simple statement, "He left them to write out the sentiment and the story in prose, to be produced in school, the next morning," means, that "the pupils were required to recollect what they could of the lecture, to search books upon the subject," [a hunter's life in Missouri!]—"to arrange and *write down* the whole," and to produce it in school, to be criticised by the teacher, "both as to its matter and as to its *style*!"

That part of the teachers' plan, requiring the pupils to "search books" upon the subjects about which their attention is occupied at school, (which is mentioned for the first time, in the "*Reply*,") is undoubtedly useful; I have known it to be pursued with success in the "more advanced classes" of some of our own schools; but it is an argument against, rather than in favor of the "oral lecture;" for where the pupils have been previously well drilled on their lesson, this additional exercise would preclude the necessity of the lecture.

I should not, however, do justice to the Secretary, should I fail to notice, in this connection, the closing point of his argument in favor of this mode of instruction. It is the following:

"In reference to the modes [mode?] of teaching which I described, it is said, (*Remarks*, p. 50,) 'This method of mental discipline can never form those habits of patient investigation and keen discrimination, which are necessary to master science, or even in order to arrive at any high results.' Yet, who so famed, over the civilized world, for 'patient investigation,' as the German scholar?" Here, because I denied the efficiency of a certain method of instruction, pursued in some of the elementary public schools, the Secretary, to prove that it is effective, has adduced the world-wide fame of

the German scholar! What logic! The habit of "patient investigation," for which the German scholar has been celebrated during centuries,—a habit whose final cause is to be traced to the social and political condition of the people, to the facts that the avenues to productive industry have been comparatively few, that the offices of power and emolument have been monopolized by the higher classes of society, and consequently, that the enterprising and aspiring of those who hold neither wealth nor rank, have been driven to the pursuit of literature for distinction,—a habit which has been fostered by that spirit of rivalry, since a long time rife among the German universities,—*this habit* is claimed as the fruit of *a system of public instruction* that has been in operation *about twenty-five years!* I know not what kind of reasoning this can be called, but it seems to me, that it is reasoning *a priori*, from effect to cause.

Since it has direct reference to the subject now under consideration, I may be allowed to notice here, a very kind allusion of the Secretary to his friend, Mr. William D. Swan, of the Mayhew School.

"In a school book lately published by Mr. Wm. D. Swan, of the Mayhew School, Boston, he gives the following directions to the teacher, respecting a reading lesson:

"'A child will hardly be expected to use proper inflections unless he understands what he reads. Every lesson should therefore be explained before the child is required to read it. The best method of doing this, is for the teacher to read a sentence or paragraph, and then ask such questions as will naturally be suggested. Take for instance the first paragraph in the following lesson. After reading it, ask the questions, What is a pony? Did you ever see a pony? How many boys and girls in this class are six years old? This method will tend to secure the attention of the pupils and cause them *to think for themselves.*'—*Swan's Second Part*, p. 23.

"After giving such directions as the above, how could Mr. Swan stultify himself, by condemning my account of the Prussian method, which embraces all of merit belonging to his own, and goes far beyond his own, in teaching children '*to think for themselves?*'"—*Reply*, p. 83.

As this rebuke is administered to Mr. Swan because he

sanctioned my remarks, and since he cannot with propriety answer for himself, I will answer for him.

In the first place, Mr. Swan has not condemned the "Prussian method" of teaching to read; neither have I. The objection in my article, referred to the "oral lecture" only, which occurred after the reading lesson was completed. This "lecture" was no part of the reading lesson. It was designed to impart "general knowledge" to the pupils, — not to teach them to read. The drilling upon the "pronunciation," "tone," &c.; the changing of the poetry to prose, in order fully to understand the meaning of the piece, — all that constitutes a thorough lesson in reading, was accomplished before this lecture commenced. Mr. Swan undoubtedly approved of the lesson, though he did not of the "oral" accompaniment. It was very natural that the Secretary should desire to teach his friend a severe lesson, to cure him of his presumption; but he has been most unfortunate in the attempt. He has evidently drawn his bow with a good-will, but his shaft has fallen wide of the mark. He avers that Mr. Swan has *stultified* himself. As it would not be becoming to return this spicy compliment to the Secretary, I will forbear further remark.

Before leaving the consideration of this subject, I will quote a few observations from my article, relating to the mode of imparting instruction :

"Here, lest we be understood to hold in light esteem, the ability on the part of the teachers to arrest the attention, and interest the mind of the pupil, we expressly state, that we not only deem such ability of great importance, but that we consider it one of the highest qualifications of the teacher, and absolutely necessary to proper government and successful instruction. We do not object to the exercise of such ability on the part of the teacher, to arouse the mental energies of his pupils, to interest them in the pursuit of knowledge, and to call forth into action the higher qualities of their moral and social natures; but we do object to the exercise of that ability to such extent, and in such manner, that the pupils become accustomed to depend, for their motive to mental effort, upon that excitement alone which is furnished by their teacher. We would have them stimulated to the pursuit of knowledge, by a love of that

pursuit for itself, and by a proper appreciation of its results ; and not by that temporary interest which is awakened by the pleasing manner or amusing speech of their instructor ; for, the former influence, becomes a constant spring of action in the mind, while the latter, depends for its existence upon the presence of the teacher who exercises it." — *Remarks*, p. 46.

It was in connection with these observations upon what I believed to be proper habits of instruction, that I adverted to the Secretary's description of the Scotch schools. I did so, not for the sake of finding fault, but to show the bad tendency of certain habits of instruction which I believed to be approved by Mr. Mann, and which were most assuredly spoken of approvingly in his Report. He has animadverted upon my observations relating to this subject, in his "Reply" to the first section of the "Remarks." But, as I am not willing that another should bear the blame, which attaches properly to myself, I will assume the responsibility of those charges which relate to my article.

Speaking of my reference to his account, he says: "It is referred to, without any authority whatever, as a 'vividly-colored picture of the imagination,' 'a good-humored caricature,' rather than 'a correct description,' &c."

Now my language was, "*We were not a little troubled to divest ourselves of the idea*, that we were contemplating a vividly-colored picture of the imagination, and that Mr. Mann was indulging in a good-humored caricature of the modes of instruction." This surely is not assuming that it really was a "caricature," and then referring to it as such. I will give the account upon which I commented, that others may judge whether or not I stated the case too strongly :

"To an unaccustomed spectator, on entering one of these rooms, all seems uproar, turbulence, and the contention of angry voices,—the teacher traversing the space before his class, in a state of high excitement, the pupils springing from their seats, darting to the middle of the floor, and sometimes, with extended arms, forming a circle around him, two, three, or four deep,—every finger quivering from the intensity of their emotions,—until some more sagacious mind, outstripping its rivals, solves the difficulty,—when all are in their

seats again, as though by magic, and ready for another encounter of wits.

"I have seen a school kept for two hours in succession, in this state of intense mental activity, with nothing more than an alternation of subjects during the time, or perhaps the relaxation of singing. At the end of the recitation, both teacher and pupils would glow with heat, and be covered with perspiration, as though they had been contending in the race or the ring. It would be utterly impossible for the children to bear such fiery excitement, if the physical exercise were not as violent as the mental is intense. But children who actually leap into the air from the energy of their impulses, and repeat this as often as once in two minutes, on an average, will not suffer from suppressed activity of the muscular system." — *Report*, pp. 66, 67.

Can any one who reads this description, wonder that I was "troubled" to divest my mind of the idea that I was contemplating a "picture of the imagination?" But let us examine the details of this account, and see what the impression must be upon the mind of one who should attempt to form a definite notion of the exercises described. The Secretary says: "I have seen a school kept for two hours in succession, in this state of intense mental activity, with nothing more than an alternation of subjects during the time, or perhaps the relaxation of singing." He informs us, also, that the children, during these exercises, "actually leap into the air from the energy of their impulses, and repeat this as often as once in two minutes, on an average." We will suppose it to be on an occasion when they have no other relaxation than "an alternation of subjects during the time." In this case, the exercises would be continuous, or nearly so, for the space of two hours; and in a "school" of sixty boys, there would, during that time, be *three thousand and six hundred leaps "into the air!"* one leap in *every two seconds!* What a scene for a school-room! I trust I shall not be very severely censured for having been *tempted* to consider this sketch somewhat highly wrought.

But the Secretary seems to consider it a question of veracity, and adduces the evidence of two distinguished gentlemen to prove that his account was an exact description of what he saw in the Scotch schools.

Now I never dreamed of questioning the “veracity” of the Hon. Secretary, nor did I ever seek to “affix” a “stain” upon his “honor.” Had I directly questioned the accuracy of his description, I should not have considered even that, an impeachment of his *veracity*; but I did not. On the contrary, I proceeded to notice his account as though it were true; I noticed it, because I believed the mental exercise there described to be extremely injurious to the pupils. I did not, however, make this decision as a matter of opinion alone; I adduced evidence from the Report itself, in substantiation of my position. The following quotation, from the “Remarks,” will present a fair view of my criticisms, and of the ground upon which I sought to justify them:

“Now we do not hesitate to say, that such a state of mental excitement as Mr. Mann describes in the above language, cannot be healthful; and that such extravagant mental exercise is not conducive to the formation of those thoughtful habits of mind, which alone can work out the results of reason. And we most earnestly pray that *our* country, — whose citizens are already, to a great extent, destitute of habits of independent thought and deliberate action, and too much accustomed to think and act through the forced excitement of motives that may be, and often are, supplied by wicked and designing men, — may be kept forever safe from a system of public instruction which we think calculated to augment so great an evil. And we trust that the energy and impulsiveness of our noble-minded youth, may not be subjected to a discipline, whose tendency must be to enfeeble, rather than to invigorate, their mental faculties; and to render them the weak subjects of passion, rather than rational free-men. May *our* system of education be designed to cultivate the reasoning faculties of our pupils, and to render them not only educated, but thinking men, qualified to support the institutions of our country, and to protect them against the invasion of misguided enthusiasm and the treachery of political ambition. But that we may not be charged with speaking from the authority of our own opinion merely, we will turn again to the Report, to substantiate our views. On the 176th and 177th pages, after commending the efficiency of the intellectual training in a school of high character in Edinburgh, and expressing his astonishment at the familiarity of the pupils with the writings of the New Testament, and at the wonderful facility with which they recognised the chapter and verse of different passages which he read to them, Mr. Mann makes the following statements:

“‘Amazed at this command of the Bible by children so young,

said to myself, How happy, if their ideas and sentiments of duty correspond with their verbal knowledge of the great source whence they derive its maxims.' 'I then asked the class what they understood by the word "honesty," or, "what it is to be honest." After a little delay, one of the class replied: "To give momey to the poor;" and to this definition all assented. I then inquired what they understood by the word "conscience." Several replied, "it is the thinking principle." I asked if all agreed to that, and all but one gave token of assent. This one,—a remarkably intelligent looking boy,—observing that I was not satisfied with the reply, said, "Conscience tells us what to do;" and when I rejoined, "Does it not tell us also what not to do?" he assented. I requested the class to give me an instance of what was meant by "lying." All exclaimed, as with one voice, "Ananias and Sapphira;" but beyond this, though I pressed them for some time, they could present no combination of circumstances which would answer the description of lying.'—*Report*, pp. 176, 177.

"After giving an account of various other questions similar to the above, Mr. Mann again says: 'The children had been admirably trained in most respects, but their minds seemed not to have been turned in this direction.' Now we cannot think with Mr. Mann that those children 'had been admirably trained;' and we do think that their failure to answer his simple questions, and the obtuseness of their perceptions, plainly evinced by their inability to comprehend his repeated suggestions, satisfactorily show, that it was not *moral* training *alone*, which the pupils lacked, but *intellectual*; and, further afford fair ground for the inference, that the intellectual training which they did receive was so mechanical and faulty, as to deprive the pupils, to some extent, of the power of exercising their judgment, even in the ordinary decisions of common sense."—*Remarks*, pp. 47-49.

I know not how Mr. Mann regards these last remarks, for he has not noticed them in his "Reply"; but I may cite the opinion of his distinguished friend, Mr. George B. Emerson, who, while he was defending the Hon. Secretary, still seems to have done so with a truth-loving spirit. In his little pamphlet, entitled "Observations," he says,—speaking of my notice of Mr. Mann's description of the Scotch schools,—*"The notice is a fair one, excepting always the gratuitous assumption, that Mr. Mann intended in his account of either, any reflection upon the schools of Boston. It is not easy to conceive of any thing more objectionable than the modes of instruction used in the Scotch schools,—certainly, any one who*

had seen the quiet energy of some of our Boston schools, would not hesitate to prefer it to the rabid and exhausting volubility of master and scholar in the Scotch."

But in his "Reply," the Secretary himself disavows approval of the severe mental exercise, or "agonism" in these schools. He says, (*Reply*, p. 47,) "Not a word intimating such approval can be found in my Report."

We will examine a few passages of that Report. After giving an example of the thoroughness with which the Scotch instructors taught the intellectual part of reading, in which he says, "they furnish a model worthy of being copied by the world," he introduces his account of their "agonism" with the following remark.

"But all this, — admirable in its way, — was hardly worthy to be mentioned in comparison with another characteristic of the Scottish schools, viz. the mental activity with which the exercises were conducted, both on the part of the teacher and pupils." — *Report*, p. 62.

Not a word of approval!

Again, at the close of his account, he says :

"But in the mode above described, there is no sleepiness, no droning, no inattention. The moment an eye wanders, or a countenance becomes listless, it is roused by a special appeal; and the contagion of the excitement is so great as to operate upon every mind and frame that is not an absolute non-conductor to life." "I was told by the Queen's Inspector of the schools in Scotland, that the first test of a teacher's qualification is, his power to excite and to sustain the attention of his class. If a teacher cannot do this, he is pronounced, without further inquiry, incompetent to teach." — *Report*, p. 67.

If these be not words "of approval," I respectfully inquire, What significance have they in the connection in which they are used?

The next criticism which the "Reply" notices in my article, is, upon a distinction made by the Secretary in his Report, between our mode of teaching arithmetic and that of the Prussian instructors. My criticism was as follows :

"In speaking of the difference between the Prussian method of

teaching arithmetic, and our own, Mr. Mann says, that they require a more thorough analysis of all the questions than we do, but do not separate the processes so much from each other. Surely the above is a most unfortunate comment upon the Secretary's ability to judge of the different methods of imparting mathematical instruction." — *Remarks*, pp. 50-1.

This criticism he declares to be "a most obvious perversion" of his language and meaning, and "as unpardonable as obvious;" and he gives a singularly lucid exposition of it, which I will now proceed to examine.

He says, "Reply," p. 84 :

"This criticism depends wholly for its validity upon the omission of *the turning point, the descriptive words* in the paragraph of my Report, to which it refers. My language was this :

"It struck me that the main differences between their mode of teaching arithmetic and ours, consist in their beginning earlier, continuing the practice in the elements much longer, requiring a more thorough analysis of all questions, and in not separating the processes, or rules, [OR RULES,] so much as we do from each other. The pupils proceed less by rule, [BY RULE,] more by an understanding of the subject. It often happens to our children that while engaged in one rule, [IN ONE RULE,] they forget a preceding. Hence, many of our teachers have frequent reviews. But there, as I stated above, the youngest classes of children were taught addition, subtraction, multiplication, and division, promiscuously. And so it was in the later stages.' &c." — *Report*, p. 104.

I will first consider the "language" of the Report, to see if its "*meaning*" be so very "*obvious*," that, to mistake it, is an unpardonable offence. Take the following clause, — "requiring a more thorough analysis of all questions, and in not separating the *processes, or rules*, so much as we do from each other."

In the first place, this "language" is not correct, — for a "*rule*" may contain one, two, three, or half a dozen "*processes*;" hence, to separate "*processes*," is not to separate "*rules*." It is evident, therefore, that in criticising this language of the Secretary, I could take but one of these two distinct propositions. The question in my mind was, **which of the two conveys his meaning?** I first considered

the proposition, "not separating the *rules* so much as we do from each other,"—and I was wholly unable to understand its application. In the instruction of the lower classes in arithmetic, in nearly all the schools that I have ever visited in Massachusetts,—in which, I have witnessed instruction in those rules,—addition, subtraction, multiplication, and division, have been so taught, that, although the separate principles therein involved have been set forth and explained, their relations to each other have been most fully illustrated. The common direction for proving the solution of a question in simple subtraction, is, "*add* the remainder to the smaller quantity, and if the sum be equal to the larger quantity, the work is correct." Where the pupils are required to prove all their solutions, as they usually are, will they not be taught addition and subtraction "*promiscuously*?" Again, a common definition of multiplication is, "a short way of performing repeated additions of a number to itself;" and to illustrate this, the pupils are generally required to perform the two operations upon some given numbers.

The relation of division to subtraction is taught in a similar manner.

The *multiplication* of large numbers necessarily involves *addition*, and that, too, in the manner best adapted to test the pupil's knowledge of that rule. *Division* in large numbers, or long division, necessarily involves *subtraction*, and in a long operation the process is repeated several times. Moreover, multiplication and division are intimately connected; for, not only must the divisor be *multiplied* by each quotient figure, and the several products successively *subtracted* from the dividend separately, but, to prove the work, the divisor must be *multiplied* by the entire quotient. Here, in a single rule, is involved the repeated use of *two other rules*. Now, if "addition, subtraction, multiplication, and division," can be taught *any other way* than "*promiscuously*," I would respectfully inquire of the Hon. Secretary, how it is to be done. There surely can be no advantage in giving the pupil ques-

tions, first under one rule and then under another, when the second involves the constant use of the first.

But I will endeavor to be entirely fair. He did not confine himself to these four simple rules ; for, in the same connection he said, “ and so it was in later stages ; ” — that is, the rules in more advanced stages of arithmetic were taught “ promiscuously.” It remains to consider this proposition. We will take the principles of vulgar fractions, as they come among the first of those “ later stages.”

The calculations in this department of numbers, require the constant use of the simple or fundamental rules above referred to, in almost their whole extent. Moreover, the complicated cases of fractions, which necessarily come last, involve the continual application of the simpler cases which precede. The addition of unlike fractions, for instance, requires first, reduction to a common denominator, or to a least common denominator, which is a preceding case ; this latter reduction requires the least common multiple of the denominators ; the rule for finding this multiple involves both division and multiplication ; then follow the processes for finding the new numerators, which require, also, both division and multiplication ; and all these operations must be performed before we come to the *addition* of the numerators, which completes the work.

The same operations are required in the *subtraction* of unlike fractions.

The reduction of complex fractions includes several of the preceding rules, and so it is with all of the complicated cases of fractional calculation. The rules of compound numbers are brought into practice in several of the cases, both of vulgar and decimal fractions ; and the rules in decimals for changing them to vulgar fractions, and for changing vulgar fractions to decimals, give also constant practice in calculating by both of these classes of numbers. Thus, while we advance to the investigation of new principles, we find the constant recurrence of those which we have already con-

sidered. “*So it is in later stages;*” the questions ordinarily given in “relations of numbers” involve the application of very many of the preceding rules.

Now, with all these facts present to my mind when I criticised the Secretary’s language, how *could* I suppose that he meant to declare that the Prussian instructors’ method was to teach the “rules” “promiscuously,” in distinction from “our” method, by which also they are taught “*promiscuously.*” The other proposition regarding the “processes,” incorrect as it was, had some meaning; this did not seem to have any. I took not only the most correct, but the most charitable construction of his language,—a construction tenfold more to his credit, than the one which he claims to have intended. Yet he says, “the word rules or rule, the Thirty-one *expunge*, in order to obtain a *pretext* for their criticism, and a *semblance* of justice for their charge of ignorance against me.”

But the “Reply” continues :

“Here it must be evident to every one, that the words ‘rules’ and ‘rule’ are the leading words in my paragraph. In our old arithmetics, we had ‘The Rule of Three Direct,’ ‘The Rule of Three Inverse,’ and ‘The Double Rule of Three.’ We also had the ‘Rule of Three Direct in Vulgar Fractions,’ ‘The Rule of Three Direct in Decimals,’ &c. Under these ‘Rules’ the child had the luminous information, that ‘If *more* require *more*, or *less* require *less*, the question belongs to the Rule of ‘Three Direct.’ ‘But if *more* require *less*, or *less* require *more*, it belongs to the Rule of Three Inverse.’ In one of the most popular of the old arithmetics, the new beginner had this beam of light flashed full in his face, namely, whether ‘two or more statings be necessary, may always be known *from the nature of the question;*’—the consequence of which was that he was usually made blind for a month, and sometimes for life. *Practice* also was distinguished from the Rule of Three, and was itself subdivided into some twenty ‘Cases.’ Now the doctrine of Ratios, and Proportions, embraces all these. Our old arithmetics, also, separated Fractions from Integers, Interest from Discount, &c. &c.”—*Reply*, pp. 84, 85.

“OUR OLD ARITHMETICS!” “In our old arithmetics” the “rules” were separated from each other! This, then, is the solution of the mystery. I more than suspected that the Secretary received some of his impressions in relation to the

subject which he has discussed, from our old arithmetics, and "*our*" old methods of teaching; but I never knew before how vivid those impressions were in his mind, or how much they affected his decisions.

With what perfect blindness does he cite, against his own statements, the following fact. "Colburn, to a great extent, fused rules together; and his pupils proceeded less by arbitrary directions which they did not comprehend, and more by an understanding of the subject."

Now Colburn's excellent treatises on mathematics have been in use about twenty years, and have, moreover, been extensively used; and the method of instruction adopted in many places, is precisely his method, by which, as the "Reply" avers, the pupils proceed "by an understanding of the subject." Besides, other arithmetics have been prepared in which also the "rules are *fused* together," so that "our old arithmetics," with their multitudinous "cases," and their blinding "beams of light," have gone generally out of use.

The Secretary says in the closing portion of this most singular exposition,—

"Now it is most obvious that when I said the Prussian teachers did not 'separate the processes, *or* rules, so much as we do from each other;' and that subsequent lessons were a kind of *review* of preceding ones, I referred to their giving such miscellaneous exercises, in subsequent lessons, as would involve the use of the pupil's previous knowledge; so that if any one were found 'halting or failing on a particular class of questions, he might be plied with questions of that kind until his deficiencies were supplied.'"—*Reply*, p. 85.

If any one desires further evidence than that which I have already given, to prove that in *our* mode of teaching, "the subsequent lessons are a kind of *review* of the preceding ones," and that "such miscellaneous exercises" are given "in subsequent lessons," as necessarily "involve the use of the pupil's previous knowledge," I refer him to the sections on vulgar and decimal fractions, exchange of currencies, relations of numbers, &c., in Emerson's Part Third, or to the

corresponding sections in Colburn's Sequel, or Davis's, or Leonard's Arithmetics, to examine for himself.*

So much for my "most obvious and unpardonable perversion" of the Secretary's "language" touching the distinction between "their [the Prussian instructors'] method of teaching arithmetic, and ours." But "the most amusing" part of it is yet to follow. He says, —

"I believe that, throughout that paragraph, I brought myself clearly within the rule of Quintilian, 'that one should not only so speak that he can be understood, but so that he cannot be misunderstood;' for Quintilian must have had a mental reservation as to an honest mind in the reader. My expressions bear no resemblance to those he criticises, '*Chremetem audivi percussisse Demeam*,' or '*visum a se hominem librum scribentem*;' for something had to be stricken out from mine before they could be perverted." "May not the perspicuity and significance of a sentence have some reference to the clear-headedness of the reader as well as of the writer?" — *Reply*, p. 86.

Without undertaking to discuss the question whether or not Quintilian "must have had a mental reservation as to an honest mind in the reader," I will leave his rhetorical rule to be applied by others, where it may seem to have the most fitting application.

"Were it not for graver matters contained in the 'Remarks,'" continues the Secretary, "I should be almost tempted to avail myself of some of the opportunities for a retort, which they so frequently present. On the page I am considering, the following position is laid down: 'A question containing but one process, if it be properly stated, must include the analysis of that process.' Now I should suppose that the *answer*, and not the *question*, would contain the analysis; for, if the analysis were stated, and 'properly stated,' in the question, what would be left for the pupil to do?"

How unfortunate for me that the Secretary did not yield to the temptation, and avail himself of some of those opportunities which "*so frequently occur*" in my article,

* I might refer with equal propriety to several other arithmetics now in common use.

to "retort" upon me: I should, doubtless, have profited much by his instructions. Still more unfortunate is it, that the opportunity of which he did avail himself, should have arisen from my mistake in correcting the proof, and not from any error in the manuscript. The copy, which is still in the hands of the printer, reads thus: "*The solution of* a question containing but one process, if it be rightly stated, must include the analysis of that process." This, I believe, is a correct proposition.

His criticism is a legitimate one, for he surely was not accountable for my oversight in the examination of the proof. Yet, the meaning of the language, as it is in the "Remarks," is quite obvious from the context,—so much so, indeed, that I did not notice the omission of the words in the last part of the sentence. The preceding clause was: "The analysis of a question in mathematics necessarily implies the separation of the different processes of its solution,"—in which the idea is clearly presented, that the analysis relates to the processes of the "*solution*." Without this preceding clause, that part of the sentence which he criticises, and which he separates from the rest, becomes sheer nonsense; but with it, one could hardly fail to perceive the meaning of the whole. I will not retort upon the Secretary, his allusions to the "clear-headedness" or to the "honest mind" of the critic, for I can hardly believe that either of them had much to do with the above criticism.

One word upon his correction of my mistake. He says, "I should suppose that the *answer*, and not the *question*, would contain the analysis," &c. If he intends to use the word "answer" in its technical, arithmetical sense, this is not correct; for the *solution* properly includes the analysis, and the "*answer*" is simply the result at which the solution arrives.

One charge of the Secretary had nearly escaped my notice. On the 84th page of the "Reply," immediately after his description of my criticism upon the "oral lecture," is the following:

"Whoever desires a companion-piece of misrepresentation, to place, side by side, with their description of the reading lesson, will find it by comparing page 54 of the 'Remarks,' with pp. 100-3 of my Report, on the subject of teaching arithmetic." — *Reply*, p. 84.

As I am not informed in what this "misrepresentation" consists, I can make no definite answer to the charge; but I will quote from the Report the account which I criticised, that others may judge for themselves.

"Children are taught to cipher, or, if need be, to count, soon after entering school. I will attempt to describe a lesson which I saw given to a very young class. Blocks of one cube, two cubes, three cubes, &c., up to a block of ten cubes, lay upon the teacher's desk. The cubes on each block were distinctly marked off, and differently colored, — that is, if the first inch or cube was white, the next would be black. The teacher stood by his desk, and in front of the class. He set up a block of one cube, and the class simultaneously said *one*. A block of two cubes was then placed by the side of the first, and the class said *two*. This was done until the ten blocks stood by the side of each other in a row. They were then counted backwards, the teacher placing his finger upon them, as a signal that their respective numbers were to be called. The next exercise was, 'two comes after one, three comes after two,' and so on to ten; and then backwards, 'nine comes before ten, eight comes before nine,' and so of the rest. The teacher then asked, 'What is three composed of?' A. 'Three is composed of one and two.' Q. 'Of what else is three composed?' A. 'Three is composed of three ones.' Q. 'What is four composed of?' A. 'Four is composed of four ones, of two and two, of three and one.' Q. 'What is five composed of?' A. 'Five is composed of five ones, of two and three, of two twos and one, of four and one.' Q. 'What numbers compose six? seven? eight? nine?' To the latter the pupil would answer, 'Three threes make nine; two, three and four make nine; two, two and five make nine; three, four and two make nine; three, five and one make nine,' &c. &c. The teacher then placed similar blocks side by side, while the children added their respective numbers together, 'two twos make four;' 'three twos make six,' &c. The blocks were then turned down horizontally to show that three blocks of two cubes each were equal to one of six cubes. Such questions were then asked as, how many are six less than eight? five less than seven? &c. Then, how many are seven and eight? The answer was given thus; eight is one more than seven, seven and seven make fourteen, and one added makes fifteen; therefore eight and seven make fifteen. Q. How many are six and eight? A. Eight are two more than six, six and six make twelve, and two added make fourteen. Or it might be thus; six are two less than eight, eight and eight are sixteen, two taken from sixteen leave fourteen, therefore eight and six are four-

teen. They then counted up to a hundred on the blocks. Towards the close of the lesson, such questions as these were put, and readily answered: Of what is thirty-eight composed? A. Thirty-eight is composed of thirty and eight ones; of seven fives and three ones; — or sometimes thus: — of thirty-seven and one; of thirty-six and two ones; of thirty-five and three ones, &c. Q. Of what is ninety composed? A. Ninety is composed of nine tens, — of fifty and forty, &c. &c.

“Thus, with a frequent reference to the blocks to keep up attention by presenting an object to the eye, the simple numbers were handled and transposed in a great variety of ways. In this lesson, it is obvious that counting, numeration, addition, subtraction, multiplication and division were all included, yet there was no abstract rule, or unintelligible form of words given out to be committed to memory. Nay, these little children took the first steps in the mensuration of superficies and solids, by comparing the length and contents of one block with those of others.” — *Report*, pp. 100-2.

All this is very fine; the description reads well, and the recitation is beautifully accurate and successful; but it must be remembered that these are “*very young*” pupils, — that the recitation consists in prompt and accurate answers from the class without any explanation or assistance from the teacher; that these “*very young*” pupils are learning “to count;” and that in a single recitation, they accomplish not only this exercise, but that they calculate various combinations of numbers, from two, to one hundred.

To any one who knows the difficulty with which “*very young*” children learn numerical calculation, it must be obvious that this exercise, which the Secretary describes, was not the recitation of a single lesson, but a review of many lessons, and the result of much drilling. It is altogether too complicated to be called “*a lesson*.” But supposing it to be a single lesson, and that learning to count be the first object, the exercise is certainly cumbered with much that would only confuse the ideas of the pupils.*

On page 51, of the “*Remarks*,” there is a brief comment upon some advice given in the Sixth Annual Report of the

* See “*Remarks*,” p. 54.

Secretary, relating to the mathematical instruction in our schools. It is as follows:

"And yet, this is not the first instance of inaccuracy to be found in the writings of the Secretary, on the subject of mathematical instruction; in his Sixth Annual Report, after deprecating the study of algebra in our schools, he proposes the following question: 'Among farmers and road-makers, why should geometry take precedence of surveying?' But, we leave this question to the consideration of *mathematicians*." — *Remarks*, p. 51.

The purport of this comment was, that the Secretary had mistaken the relation which algebra, geometry, and surveying bear to each other; that instead of following the order which he recommends, algebra and geometry should take precedence of surveying, because, to those who do desire a scientific knowledge of that art, the knowledge of algebra and geometry is an almost indispensable prerequisite.

But he entirely misapprehends "the meaning of this criticism." The following is his interpretation of it:

"Now if I rightly divine the occult meaning of this criticism, it is, that, as *surveying* necessarily includes something of *geometry*, it is incorrect to take an exception to the study of *geometry*, and yet recommend *surveying*. But the propriety of my expression lies in this, that geometry and surveying, geometry and navigation, geometry and trigonometry, &c., though including some principles in common, yet are universally spoken of, not only in common speech; but in scientific works, as different branches, or studies." — *Reply*, p. 87.

The "Reply" proceeds through a long exposition of titles and distinctions of titles, with a very learned citation of authorities to show that a work on geometry is not a work on surveying; and that the two *terms* have a distinctive significance; the conclusion of which is, that a pupil may "study Flint or Gummere, without opening Playfair or Legendre."

It is unnecessary for me to remark upon the uselessness of this argument on the part of the Secretary, the indirection of it is too obvious to require any.

There is, however, one item of the testimony which he adduces to substantiate his position, that I cannot pass unnoticed ; it is the following : “ Mr. Sherwin, the Principal of the Boston High School, in a lecture before the American Institute, rightly says, ‘ When the learner is well versed in arithmetic, algebra and geometry, he is qualified to learn and understand trigonometry, and its principal applications, such as mensuration, navigation, &c.’ ”

This, surely, is high authority. Mr. Sherwin undoubtedly understood, in all its bearings, the subject he was discussing ; but, that a gentleman of so much legal acumen as the Hon. Secretary, should adduce his opinion as evidence in the case now before us, is a matter worthy of all admiration. It is the most ingenuous self-contradiction that I have ever witnessed. Having advised, in his Report, that geometry be not allowed to “ *take precedence* of surveying among farmers and road-makers,” (which was the “ inaccuracy ” adverted to in my article,) he declares, in his “ Reply,” that Mr. Sherwin “ rightly says ” — “ *rightly*,” mark the word — that the “ learner ” “ is qualified to learn and understand trigonometry, and its principal applications, such as *mensuration* ! [or surveying] navigation, &c.,” “ *when* he is well versed in arithmetic, *algebra* and *geometry* ! ” not *before*, but “ *when* ” he “ is well versed ” in those studies, he “ is qualified ” to “ understand ” “ mensuration ” or surveying ! It is impossible to conceive of any thing more exquisitely accommodating than this. He has not only brought out the very evidence that I require, to sustain me in my criticism, but he has actually sanctioned it by his own approval ! In attempting to prove what I never denied, what the merest schoolboy would not think of denying, namely, that it is proper to use geometry and surveying as distinct terms ; he has virtually acknowledged, not only that his advice upon the subject of mathematical instruction in our schools was entirely wrong, but that it was so through his ignorance of the subject to which it related.

After citing the learned and distinguished commissioners who prepared the Revised Statutes of the Commonwealth, and the Boston School Committee, as authority for using the words geometry and surveying as distinct terms, he says, "The above is the only exception taken in this part of the 'Remarks' to my Sixth Annual Report."

With the explanations already given, it is sufficient to say, that no such exception as he alludes to, has been taken in any part of the "Remarks," — that my criticism related to the arrangement of the studies, not to the use of the terms. But listen to the remarks with which the Hon. Secretary dismisses this subject :

"Who does not commiserate the men whose ravenous appetite for censure compelled them to go *poaching*, night after night, through the various topics of a long Report, and who could bring away only this one innocent sentence as a trophy of their skill?" — *Reply*, p. 88.

For noticing what he himself has, in effect, admitted to be an egregious error in his Sixth Annual Report, I am accused of having a "ravenous appetite for censure," and I am called a *poacher* !

On page 112 of the "Reply," he says, with reference to a subject which he there discusses, — "Any comments or epithets, applied to this, however severe, would only lighten the crushing weight of the facts." As a fair inference from this is, that he supplies his argument with "epithets" when it is wanting in "facts," I may conclude that the above is a case in which the argument is not sufficiently "crushing," and that the "epithets" are "applied" to make up the deficiency.

"I am told," he continues, "that this section of the 'Remarks' was written by one of the youngest members of the 'Association.' Happy young man! When one thinks of the pleasures there are in acquiring knowledge, how it tempts him to envy the *boundless* gratification you have yet in store."

How constantly the Secretary's quiet seems to have been disturbed by the vision of my youthfulness!

I know not what rank in the scale of human frailties he will assign to this fault of mine, if fault it may be called; but I assure him it is one which time is rapidly correcting. Before his superior wisdom, I bow myself in all humility, and confess my ignorance. I am but a neophyte in the great mysteries of learning, and, as yet, behold only in the distance, the beautiful temple where he offers up the incense of his worship. But how unkind of him, who now proudly surveys the "boundless fields" which he has explored, and reflects on the myriad "pleasures" of his broad acquisitions, to taunt me with the scantiness of my acquirements! How ungenerous for him, who has mounted the hill of science, and is now treading in the pleasant haunts of learning, revelling in the delightful "gratification" of her thousand graces, to sneer at me who am but just commencing the toilsome ascent, with scarce a flower to cheer me in the rugged pathway. Such, surely, cannot be the offspring of that wisdom, whose "ways are ways of pleasantness, and all whose paths are peace."

Leaving the consideration of the Secretary's ungrateful and unjust accusations, I come now to that portion of his "Reply" in which he considers the subject that was the theme of my article; namely, the use of text-books. In relation to this, he declares that the reasoning in the "Remarks" had no relevancy to his Report. The following is his statement in the "Reply":

"The last few pages of this section of the 'Remarks' are devoted to the subject of using text-books. It is here averred that I have 'condemned at once, not only their abuse, but their use, also; and adopted an extreme which we [they] believe must be more injurious in its influence upon the minds of pupils, than the greatest possible abuse' of them. Now, on this subject, the 'Remarks' tend to mislead, and have misled, many minds. The Prussian *pupils* have text-books, and use them both at home and at school, and I never said any thing to the contrary. It was the *teachers* of whom I said, that I never saw them using a text-book in school. The statement of this fact respecting the pupils' use of text-books, answers much of

the reasoning contained in the 'Remarks;' or rather, it shows that that reasoning had no relevancy to my Report.

"The question is thus narrowed down to a single point, whether it is an injury to a school to have a teacher who has had such general or special preparation, out of school, that he never needs a text-book in it." — *Reply*, pp. 88-9.

The Secretary here asserts, that "the Prussian *pupils* have text-books," and that he never "said any thing to the contrary." Without doubt they *have* text-books. I never received any impression from the Report that they *had* no text-books, or that they did not "*use*" them as books of reference; but, it is one thing to "have" them and quite another thing to study them attentively; to be thoroughly drilled in their use, and required to master the contents by their own individual efforts. The pupils may have text-books, and yet be taught entirely by the oral method. But in order to render this clear to the mind of the reader, I will quote from the Secretary's Report, some of his descriptions of the exercises in the Prussian schools, from which I derived my impressions, and to which, as I understand it, the reasoning in the "Remarks" is entirely relevant.

"It struck me that the main differences between their mode of teaching arithmetic and ours, consist in their beginning earlier, continuing the practice in the elements much longer, requiring a more thorough analysis of all questions, and in not separating the processes, or rules, so much as we do from each other. The pupils proceed less by rule, more by an understanding of the subject. It often happens to our children that while engaged in one rule, they forget a preceding. Hence many of our best teachers have frequent reviews. But there, as I stated above, the youngest classes of children were taught addition, subtraction, multiplication and division promiscuously. And so it was in the later stages. The mind was constantly carried along, and the practice enlarged in more than one direction. It is a difference which results from teaching, in the one case, from a book; and in the other, from the head. In the latter case the teacher sees what each pupil most needs, and if he finds any one halting or failing on a particular class of questions, plies him with questions of that kind until his deficiencies are supplied." — *Report*, p. 104.

Is it not evident that the method of instruction here

described is the oral method? Are not the exercises promiscuous, and does not the drilling consist entirely in the questions proposed by the teacher?

Again :

“In algebra, trigonometry, surveying, geometry, &c., I invariably saw the teacher standing before the blackboard, drawing the diagrams and explaining all the relations between their several parts, while the pupils, in their seats, *having a pen and a small manuscript book, copied the figures, and took down brief heads of the solution*; and at the next recitation they were required to go to the blackboard, draw the figures and solve the problems themselves.” — *Report*, p. 104.

The above, surely, is a perfect example of oral instruction, and that, too, in its fullest extent. Yet, the Secretary asserts in his “Reply,” that it was only “the *teachers* of whom” he said, “I never saw them using a text-book in school,” and that “the question is thus narrowed down to a single point, whether it is an injury to a school to have a teacher who has had such a general or special preparation out of school, that he never needs a text-book in it.”

I will quote still further, lest the reader may not clearly understand that “the question is thus *narrowed down*” in the “Reply,” and not in the Report. Speaking of the qualifications of the Prussian teachers, their ability to impart a knowledge of nature, of the world, &c., to their pupils, he says :

“Suppose on the one hand, a teacher to be introduced into a school, who is competent to address children on this great range and variety of subjects, and to address them in such a manner as to arouse their curiosity, command their attention, and supply them not only with knowledge, but with an inextinguishable love for it; — suppose such a teacher to be able to give one, and sometimes two such lessons a day, — that is, from two to four hundred lessons in a year, to the same class, and to carry his classes, in this way, through their eight years schooling.” — *Report*, p. 124.

“It is easy to see, from the above account, how such a variety of subjects can be taught simultaneously in school, without any interference with each other; — nay, that the ‘common bond’ which, as Cicero said, binds all sciences together, should only increase their unity as it enlarges their number.” — *Report*, p. 125.

“As I entered, the teacher was just ready to commence a lesson or lecture on French history. He gave not only the events of a particular period in the history of France, but mentioned as he proceeded all the contemporary sovereigns of neighboring nations. The ordinary time for a lesson, here as elsewhere, was an hour. This was somewhat longer, for towards the close, the teacher entered upon a train of thought from which it was difficult to break off, and rose to a strain of eloquence which it was delightful to hear. The scholars were all absorbed in attention. They had paper, pen and ink before them, and took brief notes of what was said. When the lesson touched upon contemporary events in other nations, — which, as I suppose, had been the subject of previous lessons, — the pupils were questioned concerning them. *A small text-book of history was used by the pupils which they studied at home.*” — Report, pp. 133-4.

No one can doubt that this was oral instruction. But it is useless to pursue the investigation any further. We learn from the above quotations, that arithmetic, algebra, geometry, trigonometry, surveying, history, and various other studies, are taught orally; and not only do these quotations show the extent to which oral instruction is pursued in the Prussian schools, but they express also a decided approval given by the Secretary to this method. Whether the reasoning upon this subject in the “Remarks” be not relevant to such opinions as are expressed in these extracts, I submit to the decision of any candid reader.*

In the Secretary’s writings upon this subject, there is one train of syllogistic reasoning which arrives at too startling a conclusion to be disregarded. In reference to some observations in his Report upon the abuse of text-books, I said in the “Remarks” that the case presented was “an exaggerated one,” and one which “in any intelligent community, would at once condemn the teacher who should allow it, as incompetent to his office.” In answer to this the “Reply” says:

“In reference to what is acknowledged to be the ‘abuse of text-books,’ — to those cases, namely, where the book may be said to use

* It was the extent to which oral instruction was approved in the Secretary’s Report that was objected to in the “Remarks;” the details of instruction in some of the branches taught in the Prussian schools are similar to those pursued by our own teachers.

the teacher, rather than the teacher the book ; — the ‘ Remarks ’ say, that ‘ any intelligent community would at once condemn the teacher who should allow it, as incompetent to his office.’

“ But, in the first place, it is more than doubtful whether a community, really ‘ intelligent ’ on the subject of education, would employ such a teacher ; and so the remark contains its own refutation.” — *Reply*, pp. 91-2.

Now the case to which I had “ reference,” where “ the book may be said to use the teacher,” was one which the Secretary presented in his Report, p. 122, as an illustration of the “ habits which prevail in most of our schools,” with our own instructors, in teaching the “ higher branches.” The two propositions, briefly stated, would be as follows :

1st. In most of our schools, in teaching the higher branches, “ the book may be said to use the teacher, rather than the teacher the book.” 2d. “ It is more than doubtful whether a community really intelligent on the subject of education, would employ such a teacher.”

These two statements constitute the premises of a most remarkable syllogism, of which the unavoidable conclusion is, that “ it is more than doubtful whether,” in most of our communities, those who employ the teachers, are “ really intelligent on the subject of education ! ”

But enough of criticism. Had I not been driven to it, in defending myself from the unwarranted strictures of the “ Reply,” I would gladly have avoided it in this Rejoinder.

The Secretary notices the “ caption ” of the second section as inappropriate. I admit that it is so ; it was designed as the caption to the second and third articles, but the separation of the two in the “ Remarks ” limits it to my own. The aim of my article was to discuss the use of text-books and the modes of imparting instruction. The question involved in this discussion is one of great importance ; one upon which two great classes of educators are at present divided in opinion. The oral method is advocated by many, because it is said to relieve the pupil from much of the drudgery of acquisition, and to render that which is imparted to him more interesting, and hence more impressive. Mr. Mann has evidently approved

of this system, because it is the most pleasing to the pupil, lessening the toil of study, lightening his task, and diminishing the necessity for coercion and punishment.

I grant that this method is the most pleasing, both to teacher and pupil; it relieves them from much of that irksome drilling which is the tedious part of elementary instruction. It is far more agreeable to lecture to pupils who are animated and eager listeners, than to compel them to severe and continuous study; and it is far more grateful to the pupils to be the passive recipients of knowledge, (if I may use the term in such connection,) rendered simple by the labored illustration of oral instruction, than to acquire it for themselves by constant and toilsome application. Were it the object of education, only to impart general knowledge, or only to refine the taste and cultivate the imagination, I know not but this method of instruction might be pursued with the most advantage.

This however is not all. We have not alone to supply intellectual food to the mind, for its new-born energies have not in their undeveloped capacity sufficient power to receive and digest the knowledge of much that is obvious to their attention, or in which even, many of the relations of life are intimately involved.

But, say the advocates of this system, does not each truth that the mind perceives, give additional power and a stronger desire for other and still higher perceptions. I grant that, other things being equal, this is true. Yet the simple reception of knowledge does not afford such exercise to the faculties of the mind as will give them the strength requisite for powerful exertion. As bodily power comes only by continued exercise of the muscles, so mental power can be obtained only by constant and vigorous training of the mental faculties.

But we are told, again, that knowledge becomes power to the mind, and a fair inference seems to be, that it possesses power in proportion to its store of knowledge. This is true; however, only in a limited sense. For the power which we derive from that source is subjective, not objective; in its most important application it is practical, and subserves our

external relations rather than the operations of the mind. Besides, the acquisition of knowledge is a labor which scarcely commences in childhood, and should cease only with life; and the object of elementary education should be to train the faculties that they may labor successfully; to cultivate the power of attention or concentration, — that centripetal force of the mind which governs its energies, and gives intensity to thought; and which, if I mistake not, is the very element least of all developed in the American character. The course of study even in our higher seminaries and colleges, is arranged with reference to the object of mental discipline, and is far more useful for that than for the store of knowledge which it imparts. Indeed, as far as mere acquirement is concerned, the student who has passed through all the successive grades of schools, has achieved only the beginning of his education.

It is obvious, then, that scholastic instruction, while it may be entirely practical in its application, should be chiefly designed to develop the intellect, to give it compass and strength. But here, again, we may suppose that the young, if they are taught to appreciate the beauty of knowledge and have once partaken of its delicious fruits, will be impelled by the cravings of the intellectual appetite, to seek it with an earnestness of purpose that will achieve this very discipline so much desired; that we have but to interest them in the thousand exhibitions of infinite wisdom presented everywhere around them, and they will hasten to investigate their character, and to trace out their most intimate relations; an exercise which will not only give full play to the intellect, but will elevate their moral sentiments, by imparting to them the great lesson of divine goodness so beautifully and wonderfully inscribed on the handiwork of the Creator.

This view is beautiful, and to some extent true; there is a love of truth implanted in every heart; of truth in its largest sense, as the great revelation of all that relates to human existence, all that may be compassed by human comprehension. But this is not applicable to the present

question ; for we find an obstacle in the character of the youthful mind which at once overthrows this pleasing theory. The love of truth, or the desire for knowledge, although in childhood, it may be more than any other, the motive power of the intellect, and may quicken into life its slumbering faculties, does not in any way direct and regulate its action ; and that very restlessness of desire which moves it to act, permits it to cast only a slight and superficial regard upon the objects of its attention. As the physical sense of taste prompts the child to eat that which will only pamper the appetite, and gives no thought of its proper digestion and ultimate effect, so this new-born desire for knowledge is founded upon no definite idea of its proper direction and appropriate uses ; but like that physical sense, is the better pleased the lighter the food and the more rapidly it can devour it. Hence the mind in its uncultivated state, while it is active, is fickle, and though never satisfied with attainment, it is often satiated with the objects of its attention. Ever excited to seek for what is novel, the excitement dies when the novelty ceases, and it shrinks from a further pursuit of that which no longer affords immediate gratification. Apparently eager in the search for truth, it seeks but a slight and superficial acquaintance with the subjects of its investigation. It loves to look upon the world only in those phases in which it may be presented through the dull medium of the senses ; and though it receives the rude elements of knowledge, it loves not the task of elaborating and refining them till they shine forth in the clear light of reason. Thus it fails of that invigorating exercise which would be derived from the labor of tracing out the intimate relations of those subjects which it investigates, and though it may acquire an increased desire for knowledge, itself receives not such nourishment as will give strength and energy to its faculties.

No argument is necessary to prove that this tendency must be counteracted, that the power of attention must be cultivated, and proper habits established, before the pupil can be expected to pursue successfully the path of learning. Indeed, what-

ever be his lot in life, even though in some humble sphere, he be denied all opportunity of searching out the mysteries of science, or of seeking the embellishments of literature, yet the ordinary pursuits of business and the common discharge of duty, will place obstacles in his way, which can be surmounted only by strenuous mental exertion.

In any event, then, it is the development of mental power at which we should aim in the intellectual training of the young. The true idea of such training is often presented in the history of self-educated men. Attended by adverse circumstances, and not unfrequently denied the common facilities of learning, we find them struggling with unyielding endurance for the acquirement of knowledge. Constant exercise gives force and vigor to the intellect, and severe application, that irresistible power of concentration which enables it to exert the united energies of its faculties upon the object of its attention. Thus the mind gains activity at the same time that it gains strength, and a deeper thirst for knowledge with an increased ability to acquire it. This is precisely the end to be attained in elementary instruction. The perceptive and reflective powers are to be developed, that the mind may be prepared for the emergencies of life, that reason may hold fitting sway over the imagination and the sympathies, and the whole intellect be trained to full and harmonious action in the perception of truth.

Placed in a world upon every phase of which are inscribed the wonderful lessons of infinite wisdom, and surrounded by intelligent beings, with whom and to whom we mutually sustain the innumerable relations that have grown out of the institution of society and the common bond of our creation, it is only by the highest exertion of the intellect, in its full capacity, that we can investigate these varied relations and understand the numberless obligations which arise from them. We need not be taught so much what to think, as how to think. Barrenness of ideas and mental inefficiency exist not from a want of the objects of knowledge, but from a want of intellectual culture.

The aim of education, then, should be, not alone to implant ideas in the mind, for its perceptions must always correspond to its own capacity, but to develop its powers, that it may become alive to the impression of the external world, and in turn react upon it with a higher sense of its beauty, and an increased desire for the enjoyment of its charms. Such training will prepare the lowliest laborer in the humblest department of human industry, for constant elevation in the scale of intelligence.

It is not sufficient, however, merely to awaken the curiosity of the mind, or to excite its admiration of the beauties of knowledge ; it must be trained to labor, to encounter and overcome severe obstacles, until it acquires a consciousness of its own power, a feeling of self-reliance upon its own intelligence. Then it is roused at once to a sense of its vast responsibilities ; the intellectual vision becomes more clear, and thought rises on swifter wings ; then, in every institution of society and in every form of life, are seen the evidences of wise design ; every aspect of nature becomes replete with beauty, and the whole world radiant with the light of truth.

The above observations on the object of instruction, have been introduced for two reasons ; first, because, owing to the brevity of the original article in the " Remarks," the application of the use of text-books to that subject was not very fully explained ; secondly, because, as that subject is of far greater importance than the criticisms which I have been considering, I am not willing that it should be set aside by merely personal controversy.

Thus far I have omitted all notice of the moral element of education. I have done so, not because I hold it in light esteem, but because the subject which I have discussed in this article relates only to the training of the intellect. Without that element, however, education is by no means complete. It is only by developing every faculty which God has given us, that we can form a true character or satisfy the wants of

our nature. All the powers of the mind must be trained to act in unison, and all in due degree. The lower impulses must be subjected to the higher, and the control given to those principles of our nature which are designed to be the guides of human action. Then, only, can we hope to be wafted safely upon that sea of passion, in whose ceaseless tide are mingled the sweet and bitter waters of life; from whose depths when calm and clear, is reflected the sunshine of happiness, but amidst whose stormy waves man makes the shipwreck of his soul.

I cannot conclude this Rejoinder without noticing the Secretary's parting benediction to his "young friend." After declaring that I had been commissioned to "cull" from his Report "whatever, either by omission or distortion could be made to bear the semblance of wrong, and to send it out to the world," he says, "Yet go in peace, my young friend, for this time, but remember hereafter to seek for that which is good, and not for evil."

Singular benevolence! After having subjected me to the most severe yet unmerited censure, throughout the whole of his reply to my article, he condescends to dismiss me "*for this time*" "in peace!" With what complacency does he arrogate to himself the right to judge my motives, and with what a supercilious air of conscious triumph does he warn me "hereafter to seek for that which is good, and not for evil!" Were it not for the dignity of his station, and the authority of his high character, this would be sufficiently ludicrous. But it is not now my purpose to find fault; I prefer a more generous conclusion, and in all sincerity, I confess my belief in the usefulness of many of the Secretary's official labors, and in his devotion to the cause of education. Yet while I render due respect to his high station and elevated character, I cannot acknowledge the infallibility of his educational opinions, or the immunity of his public writings from fair and honest criticism.

WM. A. SHEPARD.

Boston, March, 1845.

REJOINDER

TO THE

THIRD SECTION OF THE "REPLY."

HAVING read with care the "Reply" of Mr. Mann to the third section of the "Remarks," I am surprised, not less, at his evasion of the true points at issue, than at his ungenerous treatment of what seem to me valid objections to the new plan of teaching reading. Judging from his professed willingness to welcome discussion, I had reason to expect that a defence of the old system would have received at his hand, at least, a candid consideration. But in this I am disappointed. Arguments, if sound, like genuine coin, shine brightest when subjected to the severest tests; but, if unsound, like counterfeit coin, not only betray their spuriousness when submitted to the ordeal, but are at once condemned as worthless. If the "new system" is the true and philosophical method of teaching children to read, how easy it had been for the Secretary to show the absurdity of objections urged against it, and the speciousness of arguments brought to uphold the opposite system. I believe that a discussion of this subject at the present time is needed. Mr. Mann himself calls it "debatable ground," and says he has "welcomed discussion." Why then, should he attempt to evade the true question in debate? Why attempt to elude the force of arguments by shrinking from the positions which, as I shall soon show, he has once

maintained? Why, seize upon a few minor, and comparatively unimportant points, in order to mangle and pervert the whole? Why call that which divides us, "a vapory mass," "a league-square of sea-fog," and then leave it untouched and unanswered?

With his rhetoric I have nothing to do. It should have lent its charms to logic unblemished by sophistry, and not to the concealment of fallacy and misrepresentation. While I shall seek to point out and correct his perversions, I shall pass by his thrusts and personal allusions as irrelevant; answering once for all, in the language of Themistocles to Alcibiades, "Strike, but hear." Though it were easy to show the injustice and unkindness of such allusions, I can ill afford to suffer the discussion of an important subject to be diverted to a personal warfare. Even were this to be done, and were the Secretary to succeed in crushing an obscure individual to the dust, the victory would be inglorious, inasmuch as it would be appreciated by a few only in the city of Boston, and a few out of it. But if, in achieving such a conquest, he, with a fame world-wide, should present the unlovely example of treating an opponent who is seeking after truth, with unkindness, indulging in harsh epithets and uncalled-for severity, exhibiting, in all, more of tact than of candor, he would depress himself "many, many degrees," and tarnish a reputation, the acquisition of which has cost years of toil. But, by addressing himself exclusively to the points at issue, and by showing with arguments of irresistible force, that his positions are founded in reason and common sense, he would honor, not less the cause of education than himself, while, at the same time, he would make unnumbered converts to his favorite theory.

If I have indulged in ridicule, it has not been ridicule of him, but of what seemed to me his absurd assumptions; and if in this I have erred, I submit whether it has not been an error of yielding to a temptation into which his own example would naturally lead one.

Divested of all extraneous matter, let the discussion then be confined to the subject before us. I would here premise, that I prefer to take to myself the entire responsibility of this rejoinder, that all appearance of sanction from names may be avoided, and that the question may rest on its own intrinsic merits. Notwithstanding I have been accused of borrowing my article from the Common School Journal,—an accusation as unjust as it is ungenerous, and as untrue as unjust,—I shall defend it as my own. I do this, moreover, as an act of justice to those with whom I am associated. Though the article appeared originally under the sanction of the Association of the Boston Masters, I am willing to hold myself responsible for the sentiments it contains. If, then, the section, “from beginning to end, is an arrant misrepresentation of the system it professes to impugn,” (*Reply*, p. 96,) let the blame rest on me, and not on the Association, whose confidence in the thoroughness of my investigations, without a minute examination of *all* the details of the system, led them to subscribe to the sentiments advanced. If the “Remarks,” by italicizing the word “total,” (p. 99,) have given an “emphasis of falsehood,” justice demands that I should rescue from so foul a stain those who would not for a right hand “bear false witness” against a neighbor, or a neighbor’s sentiments. If intended insult has been heaped upon the Secretary, Thirty, out of the “Thirty-one,” I am confident, are innocent. If the subject has been enveloped in a “league-square of sea-fog,” let the sunlight of peace dispel “the vapory mass” from around my associates, though I, beclouded and alone, be left to feel the “sharpened end” of the Secretary’s “rod.”

One word may be expected of me touching the Secretary’s “proffer” of peace. (*Reply*, p. 165.) If he means by “peace,” to imply that I am hostile to him personally or officially, he has wholly misconceived my aim in this discussion. I have never been at issue with him in this respect. Or, if he means to offer to me and others the privilege of surrendering

to him our own opinions concerning modes of instruction and school discipline, the proffer would be no less insulting, than, if accepted, it would be dangerous ; inasmuch as it would imply that all educational matters are to be monopolized by him and his friends. This cannot be his intent. But if he means, that, while he accords to me the right to cherish my own opinions and to practise in accordance with them, he now extends to me an opportunity of co-operating with him so far as we can agree, and, in this respect, enjoy "an enduring peace," the proffer is superfluous, for this has been precisely our relation ever since his appointment to his present office. What, then, is his meaning? Even in cases where there cannot be harmony in opinion, I am ready "to agree to differ, and thus differ in peace." Does he complain because I have made public one of those points of difference? And now does he call upon me to confess an error in this respect, and thus make peace? Such conditions would be not only unequal but unjust. He has a right to his opinions, and a right to publish them. By the same rule, I have a right to mine, and a right to defend them. Nay, the dissemination of his views, conflicting as they do with mine, especially if they are adopted, or are likely to be, affords sufficient reason why I should publicly express my distrust of them. Where, then, can we meet? Or, in other words, what obstacles have I thrown in the way of an "enduring peace?"

Nor have I felt the least desire to destroy a particle of his fame, or withhold the meed of praise due to his exertions. Hence I said, (*Remarks*, pp. 56, 57,) "Though differing from Mr. Mann upon this subject, we would, by no means, be supposed to undervalue his efforts in the cause of education, or detract aught from the benefits his labors have conferred. Our dissent from his views arises from an honest conviction that, if adopted, they would retard the progress of sound learning." Had it been consistent with the discussion of a single subject, I would have gone further, and spoken of the benefits of his exertions. I should have expressed no

more than the spontaneous sentiments of my own heart, had I said, that the improved condition of school-house architecture, the subject of ventilation, the better construction and arrangement of school furniture, added to many valuable hints, by means of his Journal and lectures, on modes of instruction, on the union of districts, &c., &c., all gather around him as so many living witnesses, bearing testimony to the usefulness of his labors. But this would have been irrelevant, and foreign to the subject under discussion. With these preliminary remarks, I proceed to an examination of the "Reply."

The main allegation in the "Reply," and by far the most important point to be considered, is, that "from beginning to end, it [my article] is an arrant misrepresentation of the system it professes to impugn." Witness the following quotations:

"There are several reasons why I shall not attempt a lengthened reply to this part of the 'Remarks.' The first is, that, from beginning to end, it is an arrant misrepresentation of the system it professes to impugn. I have never advocated, or known, or heard of, nor have I met any person who has ever advocated, or known, or heard of, any such mode of teaching the English language to children, as the 'Remarks' assail." — p. 96.

"The idea that the 'new system,' as advocated by Mr. Pierce, myself and others, postpones the learning of the alphabet, and of course spelling, until after *seven hundred* words are learned, is kept before the reader's mind throughout the section. (See pp. 60, 63, 92, 102.) Now the facts that invalidate this representation, stand conspicuously out, in the very productions from which it professes to be derived." — p. 98.

"Mr. Pierce's direction therefore, is, 'After the scholars are able to manage with ease, such simple sentences' as the above, 'let them be taught the names and sounds, of letters.' What an outrage, then, was it to say, that Mr. Pierce would postpone the teaching of letters, until after 'two thousand,' or 'one thousand,' or 'seven hundred,' whole words had been learned, and *then*, 'IF EVER,' begin 'to combine letters into words.' Must a child learn *seven hundred words* before he can read, 'A nice fan,' or other similar sentences? Take the common type, in which this Reply is printed, and I doubt

whether seven hundred different words can be found on any *three full pages* in it." — pp. 98, 99.

"Still more enormous is the statement in relation to the 'Primer,' which is said to be my 'standard;' for, according to the directions contained in that, about a fifth part of the letters were to be learned, by or before the time that *one* hundred words were to be; and in regard to spelling, which, of course, must be subsequent to learning the letters, it says, 'There is no doubt, that the sooner it is begun, intelligently, the better.' Yet the 'Remarks' say, 'What surprises us most, if this be the meaning, is that Mr. Mann should discover from such defective instruction, reasons for a *total* neglect of the alphabet.' The italicizing of the word *total*, is not mine; the 'Remarks' themselves give it this emphasis of falsehood. What an exorbitant misrepresentation, on the threshold of the section, of my views and of the views of those with whom I agree!" — p. 99.

Those portions of the "Remarks" which the Secretary here attempts to invalidate, are found on pages 59 and 60, as follow:

"The plan of teaching, as developed by the publications of the Secretary, by Mr. Pierce's 'Lecture on Reading,' and by various other publications, is substantially as follows: whole, but familiar words, without any reference to the letters which compose them, are first to be taught. The alphabet, as such, is kept entirely concealed. Some three or four words are arranged on a single page of a primer prepared for the purpose, or are written on the black-board several times, and in various orders, as follows: cat — dog — chair; dog — cat — chair; chair — cat — dog. These are pointed out to the child, who is required to utter them at the teacher's dictation, and to learn them by a careful inspection of their forms, as whole objects. After these are supposed to be learned, new words are dictated to the pupil, in the same manner as before. This process is repeated till the child has acquired a sufficient number of words to read easy sentences, in which they are combined. To what extent this mode of learning words should be carried, is nowhere definitely stated. Mr. Pierce says, 'When they are perfectly familiar with the first words chosen, and the sentence which they compose, select other words, and form other sentences; and so on indefinitely.' He then proceeds to recommend several books, as containing suitable sentences for this purpose. Of these, one prepared by Miss Peabody, now Mrs. Mann, contains, he says, 'a full illustration of the whole method, with words and sentences.' Since this book is also recommended, by the Secretary, as containing the best exemplification of the whole plan, it may be taken as a standard, by which to form an estimate of the extent to which the friends of the new system would carry this process of teaching words." — *Remarks*, p. 59.

"It appears then, that at some period in the child's progress, after learning seven hundred, a thousand, or two thousand words, he is to commence the laborious and unwelcome task of learning 'the unknown, unheard and unthought-of letters of the alphabet.' Here, if ever, it is supposed he begins to learn how to combine letters into words; that is, learns how to spell." — *Remarks*, p. 60.

This representation of the "new system" is declared to be an "outrage." Let us examine its extent. As Mr. Mann had nowhere given a definite idea of the plan, but had spoken of it as an undefined something, incomparably better than the old system, I was compelled to seek for details from some other source. I examined the written publications of the most approved advocates of the plan,—of those, I am happy to be assured, with whom he agrees. (See "Reply," pp. 97, 99.) If, then, I have misrepresented Mr. Pierce, or the author of the *Primer*, I have misrepresented the Secretary; for he has informed us that he agrees with them. Equally certain will it be, should it turn out that I have not misrepresented them, that I have not misrepresented him. Since I took the plan of teaching, mainly from Mr. Pierce's lecture, I will give his own views of it, in his own language, and then compare them with my statements which are declared to be "an arrant misrepresentation." The lecture is to be found in the volume of lectures published by the American Institute of Instruction for 1843.

Mr. Pierce says, p. 149:

"Begin with *words*, not letters; words printed on the black-board. Let them be simple words, — short words; generally the names of familiar things, and such as children are acquainted with."

Again, p. 150:

"When they are perfectly familiar with the first words chosen, and the sentence which they compose, select other words and form other sentences; and so on indefinitely, taking care to choose those which are easily pronounced, and the names of familiar things. Let the sentence which they form be short and easy. As children advance, both words and sentences may, of course, increase in length and difficulty."

"The following may serve as a specimen of the manner. Write

on the black-board several times and in various orders, the following words: large, has, two, cow, the, horns; cow, horns, large, has, two, the; has, cow, horns, large, the, two; horns, has, two, the, cow, large; and finally, combine them into the sentence,—‘The cow has two large horns.’ Again; take the following sentence, and resolve it into its component parts, writing the words in various orders. ‘The dog has four legs.’ Legs, four, dog, the, has; dog, the, four, has, legs; four, dog, has, the, four, &c. Then combine them again, so as to form the original sentence,—‘The dog has four legs.’” — p. 150.

The following quotation will show that the plan of teaching the child to recognise the word, was correctly represented in the “Remarks:”

“Take for instance the word cat. You show them the animal, or the picture of the animal. Ask them whether they know what it is. They will say, ‘it is a cat.’ You will say, ‘that is right.’ Pointing to the *name*, you will say, ‘Here is the name,—cat,—cat,—cat,’ repeating it several times, and requiring them to repeat it after you. Show them the picture, and let them say cat, cat, cat; and then show them the word, and let them say cat, cat, cat; thus alternating, first with the picture and then with the name.” — p. 151.

While the alphabet, as such, is kept entirely out of sight, and before the child is supposed to know the *name* or *power* of a single letter, the following directions are given:

“In reading sentences, be careful that the pupils do not acquire a drawling, hesitating, or stammering manner; or a nasal twanging tone. Let them be perfectly familiar with every word of which the sentence is composed, before you allow them to read it aloud. And when they read it let it be done in their natural tone. Let it be as though they were telling it or talking it over to you *without* the book.” — p. 153.

After dwelling at some length upon the prevailing defects in reading, Mr. Pierce introduces the following sentence, which will serve to throw some light upon the extent to which he would have the system prosecuted:

“When the scholars have reached this stage of advancement, [that is, can read easy sentences,] you may teach them the *name* and the *powers* of the letters, especially the latter, though I can conceive no great disadvantage from deferring it to a still later period.” — p. 156.

The following passage will serve to exhibit the system in relation to its plan, its extent, its connection with spelling, and the methods of teaching it. It shall be quoted entire.

“It has been objected to this method of beginning with words, that it depends on *memory*; that children in this way will be able to read no more words than they *remember*. If they have learned twenty-six words, they may, it is true, read any sentences that may be composed of these twenty-six words, but no more. The moment they come to a sentence which has a new word in it (the twenty-seventh) they must stop. They can go no farther, as they have no means by which they can possibly ascertain what to call the new word. Well, and what then? Will they never be able to learn to read, does it follow? I think not. How is it in learning to talk? Children learn to *talk* by means of words, yet they can utter no more words than they have learned,—than they can *remember*. When they wish to express something for which they have no word, not having yet learned it, they must keep silent; they can say nothing. They can only give expressions to their thoughts and desires by signs. Yet children *do* learn to *talk*; learn every day by adding new words to their vocabulary, which they remember, and which they call into use as they have need. Thus they gradually increase their stock until their language is sufficiently copious to express their thoughts on all subjects. And why may it not be so in reading? A child to-day can read only the sentences which may be made up of the various combinations of twenty-six words. To-morrow, he learns a half-dozen more words, and by their aid can read a half-dozen more sentences; the next day, as many more words and twice as many sentences; and so on. It will not be long before he will have at his command a few hundred words,—quite enough to enable him to read all the pieces in one of our ordinary school books, or juvenile compilations. This would scarcely require a thousand words. A steady continuation of this process would, before a very long period,—half the lapse of an ordinary school-life,—put the child in possession of a vocabulary quite as copious as that of most adults;—even those who have had average advantages for education. And children, who learn in this way, would understand the meaning of the language they read;—words with them, whether read or spoken, would be the exponents of thought. Reading would become what it ought to be, an intellectual, intelligent, intelligible business. And what if in their early reading, those, who are taught in this way, should occasionally meet with a word which they cannot call, and are obliged to pass over. So far as it concerns themselves, how would it be a greater disadvantage, than to be able to call the word, and yet *not understand its meaning*; which, I suppose, is often the fact in regard to a great many children who are taught in the old way. In an intellectual point of view, might there not be a great gain in children’s not being able to call words, the meaning of which they do not understand? So am I

strongly inclined to believe. — I suspect, those who make the objection, that children cannot learn to read by *means of words*, because such a process would be a matter of mere *memory*, have never tried it. It seems to me neither founded in reason or sustained by experience. Children learn to *talk* from *memory*; they may learn to *read* from *memory*. Let them make the experiment; let them try it fairly and faithfully. Even were it a work of mere *memory*, I believe they will succeed. But it is not a work of *mere* memory. Memory will be aided by analogy. An ingenious child, I will say a child of average curiosity and quickness of apprehension, will discern analogies in words, and take advantage of them. For instance, when he is familiar with the words ‘fan,’ ‘pat,’ — from these he can and would make out what to call the word ‘pan,’ the first part of which is like the first part of ‘pat,’ and the last part like the last part of ‘fan.’ So from ‘man’ and ‘hat’ he could make out what to call ‘mat;’ from ‘depart,’ ‘impress,’ by comparison, he could learn to name ‘impart.’ Suppose him to be familiar with the words ‘fly’ and ‘trap’ and ‘mouse;’ he would have little difficulty in making out the combination ‘fly-trap;’ and when he had learnt this combination, none at all in determining what to call the combination, ‘mouse-trap.’ All this might be done with very little aid from the teacher, by calling the attention of the learner to the *general form or resemblance of the words*, without a knowledge of either the names or the powers of the letters. Thus, to some extent, *analogy* might be brought in to the aid of *memory*. Again, it is objected that children who are taught to read in this way do not learn to spell well. In this objection, I am satisfied, there is no validity. The difficulty lies here. Children, taught on the old plan, begin to spell early, attend much to spelling, and generally of consequence spell better than they read. Therefore, when a child, taught on the new plan, is found to read better than he can spell, — to read *well* and spell poorly, we are surprised, and say he is a poor *speller*, and lay the blame to the faulty manner in which he has been taught. The charge is altogether gratuitous. The truth is, the child has not yet been taught to spell. His attention has not been turned at all to this subject. It is not a part of the plan to teach spelling and reading *together*; but first one and then the other. It is idle, therefore, and impertinent to complain, that the plan has not made the child a good *speller*. The object is to teach him to read and then to spell. When the child has made some progress in reading, so that he can manage with facility easy sentences, then he should be taught the names and powers of letters, especially the latter. Let this be done in a right manner, in a regular systematic course of exercises, and there is nothing in the nature of the case to prevent a child’s becoming a good *speller*, though for a considerable time his spelling may be relatively inferior to his reading. If he does not learn to spell in this way, it must be owing to the loose and faulty manner in which he is taught. A child, who has learned to read, will be tempted to neglect

his spelling, in the perusal of an interesting story; and the spelling lesson will be pushed aside and forgotten, unless his attention is recalled by the watchful eye of his teacher. Here, if anywhere, lies the danger of his not becoming a good speller. It does not necessarily grow out of the manner in which he has been taught to read." — pp. 161-165.

But that the reader may see that, in my description of the plan, I am sustained by Mr. Pierce, and consequently by Mr. Mann, I will compare the objectionable paragraphs, sentence by sentence, with Mr. Pierce's own statements.

"Whole, but familiar words, without any reference to the letters which compose them, are first to be taught." — *Remarks*, p. 59.

"The alphabet, as such, is kept entirely concealed." — *Ib.*

"Some three or four words are arranged on a single page of a primer prepared for the purpose, or are written on the black-board several times, and in various orders, as follows:

"Begin with *words*, not letters; — words printed on the black board. Let them be simple words, — short words; generally the names of familiar things," &c. — *Lecture*, p. 149.

"All this [that is, learning whole words by analogies] might be done with very little aid from the teacher, by calling the attention of the learner to the *general form or resemblance of the words*, without a knowledge of either the names or the powers of the letters." — *Ib.*, p. 163.

"It is not a part of the plan to teach spelling and reading *together*, but first one and then the other."

"The object is to teach him to read and then to spell. When the child has made some progress in reading, so that he can manage with facility easy sentences, then he should be taught the names and powers of letters, especially the latter." — *Ib.*, p. 164.

"The following may serve as a specimen of the manner. Write on the black-board several times and in various orders, the following words:

cat — dog — chair.
 dog — cat — chair.
 chair — cat — dog.
 — *Ib.**

“These are pointed out to the child, who is required to utter them at the teacher’s dictation, and to learn them by a careful inspection of their forms, as whole objects.” — *Ib.*

“This process is repeated, till the child has acquired a sufficient number of words to read easy sentences in which they are combined. — *Ib.*

large, has, two, cow, the, horns ;
 cow, horns, large, has, two, the ;
 has, cow, horns, large, the, two ;
 horns, has, two, the, cow, large ;
 and finally, combine them into the sentence, — ‘The cow has two large horns.’” — *Ib.*, p. 150.

“Pointing to the *name*, you will say, ‘Here is the name, — cat, — cat, — cat,’ — repeating it several times, and requiring them to repeat it after you. Show them [the children] the picture, and let them say cat, cat, cat ; and then show them the word, and let them say cat, cat, cat.” — *Ib.*, p. 151.

“When they are perfectly familiar with the first words chosen, and the sentence which they compose, select other words and form other sentences ; and so on indefinitely.” — *Ib.*, p. 150.

The next subject relates to the *extent* to which this mode of learning words should be carried. I took the Primer as one of the “juvenile compilations,” *all* the words of which, children, according to Mr. Pierce, will soon be able to read in this way ; and ascertained the number of different ones to be about seven hundred. This was one among the four books which Mr. Pierce recommended.

“It appears then, that at some period in the child’s progress, after learning either seven hundred, a thousand, or two thousand words, he is to commence the laborious and unwelcome task of learning ‘the unknown, unheard and unthought-of letters of the alphabet.’ Here, if ever, it is supposed, he

“It will not be long before he will have at his command a few hundred words, — quite enough to enable him to read all the pieces in one of our ordinary school books, or juvenile compilations. This would scarcely require a thousand words. A steady continuation of this process, would,

* In Miss Peabody’s Primer the words are separated by dots. These are the words on the first page :

nest.....house.....bird. house.....bird.....nest. bird.....nest.....house.

begins to learn how to combine letters into words ; that is, learns how to spell." — *Remarks*, p. 60.

before a very long period, — half the lapse of an ordinary school-life, — put the child in possession of a vocabulary quite as copious as that of most adults ; — even those who have had average advantages for education." — *Lecture*, p. 162.

Yet Mr. Mann says, in reference to my article, "that, from beginning to end, it is an arrant misrepresentation of the system it professes to impugn." Let the reader judge.

These quotations will justify the following inferences :

1st. That words are to be learned; not by combining letters, but by directing the attention to their "general form or resemblance."

2d. That, in this way, the child is to learn to *read* before he learns the alphabet. "The object has been to teach him to read and then to spell." When the child has made some progress in reading, so that he can manage with facility easy sentences, then he should be taught the names and powers of letters, especially the latter." In another place, he says, "I can conceive no great disadvantage from deferring it [teaching the alphabet] to a still later period."

3d. That, while thus teaching the child to *read*, no attention whatever should be paid to the alphabet. "It is not a part of the plan to teach spelling and reading *together* ; but first one and then the other." "The object is to teach him to read and then to spell." How unlike the representation in Mr. Mann's "Reply" !

4th. That this plan of teaching the child the art of reading, may be pursued "indefinitely," till he has "at his command a few hundred words — quite enough to enable him to read all" — *all* — "the pieces in one of our ordinary school books, or juvenile compilations;" — not merely a few such sentences as, "*Frank had a dog; his name was Spot,*" &c., — (*Reply*, p. 98,) — but "*ALL* the pieces in one of our ordinary school books." "This," he adds, "would scarcely require a thou-

sand words." The Primer has about seven hundred. Still further. — "A steady continuation of this process, would, before a very long period, — half the lapse of an ordinary school-life, — put the child in possession of a vocabulary quite as copious as that of most adults; — even those who have had average advantages for education"!

Yet Mr. Mann, with these passages before him, exclaims, (*Reply*, pp. 98, 99,) "What an outrage then, was it to say, that Mr. Pierce would postpone the teaching of letters, until after 'two thousand' or 'one thousand,' or 'seven hundred,' whole words had been learned, and *then*, 'IF EVER,' begin 'to combine letters into words.' " ;

How *could* he, having this lecture in his possession, and intimately acquainted as he is with Mr. Pierce, utter such language as the following? "I have never advocated, or known, or heard of, nor have I met any person who has ever advocated, or known, or heard of, any" — *any* — "such mode of teaching the English language to children, as the 'Remarks' assail"!

Another fact will serve to throw some light upon this "outrage." In 1840, a little book, called "My Little Primer, going before 'My First School-Book,' to get me ready for it," was published in this city. *The alphabet, as such, is not even inserted in it.* It contains about a thousand different words, as ascertained by actually counting them. The author, in the preface, quotes the following paragraphs from Mr. Mann's Second Annual Report :

"During the first year of a child's life, he perceives, thinks, and acquires something of a store of ideas, without any reference to words or letters. After this, the wonderful faculty of language begins to develop itself. Children then utter words, — the names of objects around them, — as whole sounds, and without any conception of the letters of which these words are composed. In speaking the word 'apple,' for instance, young children think no more of the Roman letters which spell it, than, in eating the fruit, they think of the chemical ingredients, — the oxygen, hydrogen, and carbon, — which compose it. Hence, presenting them with the alphabet, is giving them what they never saw, heard, or thought of before. It is

as new as algebra, and, to the eye, not very unlike it. But printed names of known things are the signs of sounds which their ears have been accustomed to hear, and their organs of speech to utter, and which may excite agreeable feelings and associations, by reminding them of the objects named. When put to learning the letters of the alphabet first, the child has no acquaintance with them, either by the eye, the ear, the tongue, or the mind; but if put to learning familiar words first, he already knows them by the ear, the tongue, or the mind, while his eye only is unacquainted with them. He is thus introduced to a stranger, through the medium of old acquaintances. It can hardly be doubted, therefore, that a child would learn to name any twenty-six familiar words much sooner than the twenty-six unknown, unheard, and unthought-of letters of the alphabet.

“For another reason, the rapidity of acquisition will be greater, if words are taught before letters. To learn the words signifying objects, qualities, actions, with which the child is familiar, turns his attention to those objects, if present, or revives the idea of them, if absent; and thus they may be made the source of great interest and pleasure. We all know, that the ease with which any thing is learned, and the length of time it is remembered, are in the direct ratio of the vividness of the pleasurable emotions which enliven the acquisition.”

He then says :

“In accordance with the foregoing, it is recommended to all who have not yet tried the system, that the scholar’s attention be at first exclusively directed to whole words. He may even go through the book, the first time, entirely in this way; in which case, no fear need be entertained that he will not know the alphabet in sufficient season. It may be well, however, in the way of variety, occasionally to select a short word from a lesson, and teach him to read his letters.

“On going through the Primer a second time, pronouncing and spelling may be combined, keeping up the same order; that is, first pronouncing a word, before spelling it.”

Here, it will be seen, that a book is prepared *in accordance* with Mr. Mann’s views; and, “in accordance with the foregoing, it is recommended to all who have never yet tried the system, that the scholar’s attention be at first *exclusively* directed to whole words. He may even go through the book, the first time, entirely in this way;” that is, may learn a thousand different words before learning the alphabet!

This “outrage,” embodied in the form of a book, in accordance with Mr. Mann’s views, has been suffered to pass unre-

buked for nearly four years. Nay more; it has been highly recommended in an editorial article of the Common School Journal; still further—as if to make the inconsistency yet more glaring—in 1844, the Secretary, in his “Reply,” claims it as a part of “American authority;” while, in the same pamphlet, I am accused of an “outrage,” “an arrant misrepresentation,” “an enormous statement,” because, “throughout the section,” I hold the defenders of the “new system” to the absurdity of teaching seven hundred words before teaching the alphabet!

I now turn to the Primer, the abuse of which seems to be the “*maximum pëssimum*” of my article. “Still more enormous,” says Mr. Mann, (p. 99,) “is the statement in relation to the ‘Primer,’ which is said to be my ‘standard;’ for, according to the directions contained in that, about a fifth part of the letters were to be learned, by or before the time that *one* hundred words were to be; and, in regard to spelling, which, of course, must be subsequent to learning the letters, it says, ‘There is no doubt, that the sooner it is begun intelligently the better.’” This Primer contains one hundred pages, exclusive of those on which are found the cuts for drawing. It is divided into two parts. Part second is, according to the author’s description of the book, “the spelling-book of the Primer.” It commences at p. 85, and is headed, SPELLING. On the 87th page, the alphabet is inserted for the first time. On page 86, are the following directions: “The first spelling should be of the words already familiar to the child,” &c. Part first, occupying about four fifths of the book, contains several reading lessons, and words arranged as already described. All the different words of part first amount to about seven hundred. These, it is evident from the plan of the book, and from the directions of the author, are to be learned before much, if any, progress is made in spelling. The spelling exercises, and the directions for spelling, are to be found in part second. It is true, the author says in the preface, after showing how whole words are to be taught,

“Before all the words are learned that belong to the first story, the child may” — *may* — “be taught several letters, such as *s, t, v, b, d*, which sound in the words like their arbitrary names, and the knowledge of which may help them to discriminate between such words as *father* and *feathers, blows* and *snows*, which look very much alike.” “Some children,” it is added, “will soon inquire out all the letters, and as soon as they are known, it is well to let them spell the words with which they are already perfectly familiar,” &c. It may be so. Some children *may* inquire out all the letters; but what provision is made for the ninety-nine in a hundred that *may* not do it? None at all, until they come to part second,—to the alphabet, to the spelling lessons; that is, till they have learned seven hundred words. As yet, no directions are given for teaching any of the letters save the five, *s, t, v, b, d*, and these *may* be taught. Where, then, is the child to learn the letters? In part second, plainly.

But Mr. Mann quotes the following very decisive passage from page 5th of the preface. “There is no doubt that the sooner spelling is begun intelligently the better.” Here he breaks off in the middle of a sentence, and for some cause, I do not say what, omits to mention the last part of it. This part would have been quite adverse to his purpose. But it must come out. The whole sentence is this: “There is no doubt that the sooner spelling is begun intelligently, the better; but at first it should be made quite secondary.” The first clause, detached from the second, expresses my own sentiments perfectly; there *is* no doubt that the sooner spelling is begun intelligently, the better; but thus severed from its connection, it contradicts the whole plan of the book, and, as seems to me, is wholly irreconcilable with the last clause; namely, “but at first it should be made quite secondary.” What constitutes intelligent spelling? A knowledge of the alphabet, unquestionably. Mr. Mann says in the paragraph under consideration, that spelling “must be subsequent to

learning the letters." Now, if the *sooner* it be begun intelligently the *better*, how could it, at first, be made quite secondary? To pursue the "better" course, it would be necessary at the outset to make the child acquainted with the letters. This is the plan which common sense plainly dictates. The Primer, then, is a book containing about seven hundred different words, introduced before even the alphabet is inserted. It is left optional with the instructor to teach, or not to teach, a few letters before coming to part second; "the child *may* be taught," &c. It is one of the "juvenile compilations" which Mr. Pierce recommends; and concerning which, he says, "It will not be long before he will have at his command a few hundred words,—quite enough to enable him to read *all* the pieces in one of our ordinary school books."

Thus turns out this enormous statement. Had any one, acquainted with the facts here adduced, been called upon to conjecture in what manner the Secretary would have assailed the section in question, I believe that the accusation of misrepresentation would have been the last to occur to him. Instead of saying as I did, that "after learning either seven hundred, a thousand, or two thousand words," had I said that Mr. Pierce would teach children to read the English language in this way, I should have been sustained by such passages as I have already quoted from his lecture.

Such *was* the "new system." But "O! how fallen." How unlike that system which has been presented as one of the grand improvements of the age! Now, the child should be fed upon "the rich meat" "for *ten days*, or more if need be." He should be taught "*ordinarily* less than a *hundred words*" before some of the letters are pointed out.

If I might be "classical for once," I would apply to the "new system," as a stern *reality*, Æneas' dream of the prostrate and mangled Hector,

"Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achillis."

One more remove toward a rational mode of teaching chil-

dren to read, equal to this, would place the whole subject beyond the pale of controversy; there could be left no "debatable ground."

I come now to notice some perversions of my article, which seem to me not only unprovoked, but inexcusable in one who has openly welcomed discussion. The truth is, upon the principal points at issue, Mr. Mann has not bestowed a paragraph. Professing to select "nuclei," he has seized upon topics having only an inferior bearing upon the subject, and, by a distorted and perverted presentation of them, has placed them in the foreground of the picture. It was shown in the "Remarks," that some of the most plausible arguments for the "new plan" derived their entire force, if force it can be called, from confounding written with spoken language; that the language for a time is deprived of its phonetic character, words being treated as mere arbitrary pictures; that, in his argument, Mr. Mann had confounded the *name-sounds* of letters with their *powers*, and, therefore, had introduced much irrelevant matter; that he had greatly exaggerated the number of vowel as well as consonant elements of the language; that, in attempting to weaken the argument from the analogy between reading and written music, he had erroneously represented the difficulties of acquiring the latter branch; that his arguments from the so-called "natural order," when applied to other branches to which, in fact, they are equally well adapted, would lead to methods of teaching, destructive of all order; that the whole plan is a violation of the common-sense principle of teaching elements first; that the method could give the child no facility for learning new words; that the alphabet with all its difficulties must, at some period, be learned, and, consequently, the child is subjected to unnecessary labor; that the mere plea that the "system" awakens in the child pleasurable feelings, if true, affords insufficient reasons for its adoption, inasmuch as education has for its object, not the promotion of pleasure merely, but the develop-

ment of the mental faculties ; that the change which must take place in the modes of association, when the child is taught to pronounce a word by combining its letters, is perplexing and injurious; that words are more anomalous than letters, and consequently the child does not escape difficulties by beginning with words ; that the plan is subversive of good spelling, and equally so of clear and distinct enunciation. All these subjects were dwelt upon in the third section of the "Remarks," and were the prominent points in it; yet the Secretary does not venture to discuss a single one of them, although he informs the reader at the outset, that he "shall content himself with endeavoring to find nuclei." And had he not done great injustice to the portions he did select, I should have less occasion to complain. That the reader may see that the accusation of injustice is founded in truth, I will adduce several passages.

On page 99 of the "Reply" is the following passage :

"Yet the 'Remarks' say, 'What surprises us most, if this be the meaning, is that Mr. Mann should discover from such defective instruction, reasons for a *total* neglect of the alphabet.' The italicizing of the word *total*, is not mine; the 'Remarks' themselves give it this emphasis of falsehood. What an exorbitant misrepresentation, on the threshold of the section, of my views and of the views of those with whom I agree!"

In the first place, the passage is taken out of its connection. It is not "on the threshold of the section," which begins on the 56th page, but is found on the 75th page. Of this I would not complain, had not the Secretary so mangled the passage as entirely to distort its meaning. By leaving out a whole clause introduced to limit the extent of this "total neglect," he has made me accuse him of a "total," unqualified, and perpetual neglect of the alphabet, and then calls it a "falsehood."

The original sentence is this: "But what surprises us most, if this be the meaning, is, that Mr. Mann should discover from such defective instruction, reasons for a *total* neglect of the alphabet, *till after the child has learned to read.*"

The clause here italicized, Mr. Mann did not insert. Where I placed a comma, he has made a full stop. The plan, as most fully shown by quotations from Mr. Pierce's lecture, is to teach children "to *read* and then to spell," — he gives directions as to the manner of reading before he would have them know even the *names* of the letters; that is, he, and consequently Mr. Mann, who agrees with him, would have the alphabet *totally* neglected, "*till after the child has learned to read.*" This is what I said; and had Mr. Mann suffered the "Remarks" to speak for themselves, they would not have uttered "this emphasis of falsehood." I will not judge the Secretary's motives in this, but will simply add that it is to be regretted that one so high in influence and authority, and so deeply sensible of the sin of "garbling," should resort to *such* means to make out a case of falsehood!

Mr. Mann says, p. 104 of the "Reply," "The Thirty-one express strong apprehension lest the child, in learning according to the 'new method,' should enjoy too much pleasure." Where, I respectfully ask, have the "Thirty-one" expressed any such apprehension? Not in their pamphlet — not elsewhere. The statement is false, though I do not say designedly so. Placing it in the most favorable light, and calling it the result of an oversight, I must say, even then, pity it is that, in his "regard for exactness," expressed in the closing sentence of his postscript, he had not added another correction.

Hear what the "Thirty-one" do say:

"We wish to be distinctly understood on this point. The teacher ought, when compatible with duty, to awaken in the child, agreeable, rather than painful feelings. He, who delights in seeing a child in a state of grief, is unfit for the teacher's office. On the other hand, he, who would substitute *pleasure* for *duty*, or would seek to make that sweet, which is of itself bitter, and to make that smooth, which is naturally and necessarily rough, is actuated by a misguided philanthropy. Hence, we dislike all attempts to make easy, and to simplify, that which is already as easy and simple as the nature of the case will allow.

"The grand mistake lies in the *rank* assigned to pleasure. To

gratify the child, should not be the teacher's aim, but rather to lay a permanent foundation, on which to rear a noble and well-proportioned superstructure. If, while doing *this*, the teacher is successful in rendering mental *exertion* agreeable, and in leading the child from one conquest to another, till *achievement itself* affords delight, it is well; such pleasure stimulates to greater exertion."—*Remarks*, p. 85.

On the next page, (the 105th,) the Secretary introduces the following illustration from the "*Remarks*."

"There is a little nut enclosed in a prickly encasement. The nut itself is very agreeable to children; so agreeable as to induce them, at the expense of some pain, to try their skill in removing this unfriendly exterior. Repeated trials, with the stimulus afforded by a desire to gratify the taste, gives them skill; till at length, they can obtain the nut without much suffering. Now suppose some 'humane' person, desirous of aiding the child in *acquiring* this kind of skill, and of making his task, at the same time, more *pleasant*, should begin by removing the troublesome covering with his own hands, and suffer the child to surfeit himself, without any effort on his part. Would he, in the first place, secure the object of giving the child *skill*? and in the second place, will the child, having obtained the nuts, derive much pleasure from handling the vacant burrs? and, finally, does not pleasure itself become vitiated and morbid, when unattended with effort? This illustration, will, at least, apprise the reader of our reasons for the opinion, that the new system is the result of a misguided effort to make that pleasant, which, to some extent at least, must be disagreeable; to make that easy, which, from the nature of the case, is beset with unavoidable difficulties."—*Remarks*, p. 87.

This illustration he has dubbed a "parable," and proceeds to interpret it. And in order to make the perversion "tally," he even contradicts his previously expressed opinions. He says:

"In this parable, the chestnut is knowledge. Its pleasant taste is the delight of acquisition. The alphabet is the prickly burr enclosing it. To make the comparison tally, the child's character, happiness, fortune, in after-life, are to depend, to a very great extent, upon the facility which he can acquire in opening the burrs, and in extracting the precious meat. But as yet the child knows nothing of its taste, its utility, and its prerogative of conferring health, wealth and eminence. A question arises as to the best method of *instructing* and *inducing* a child to strip off the 'prickly encasement,' and obtain the salubrious fruit within. The 'movement' party, or defenders of the

‘new system,’ say, — strip off this porcupine burr, pare off the shell, and offer a piece of the rich meat to the child for ten days, or more if need be, in succession, to see how he likes it, and to cultivate a taste for it.” — *Reply*, p. 105.

Are these statements true? Does a child know “nothing” of the “taste or utility” of knowledge before learning to read? How is it with those who never learn to read? Know they *nothing* of the utility of knowledge? Hear Mr. Mann: “During the first year of a child’s life, he perceives, thinks, and acquires something of a *store of ideas*, without any reference to words or letters.” If a child, during the first year of his life, can acquire something of a store of ideas, is it true that one at the age of four, five, or six years knows *nothing* of the taste or utility of knowledge? Far from it. He has acquired no small amount of knowledge through the medium of the external senses. But “after the wonderful faculty of language develops itself,” he learns, perhaps, still more rapidly, by means of oral instruction. Knowledge, whether obtained by means of conversation or through the agency of books, is one and the same thing. The difference lies in the means by which it is imparted. It is to be regretted, that, in the discussion of this question, the Secretary does not suffer this distinction to be clearly made. It is one thing for a child to learn to speak, quite a different thing for him to learn to read; both are aids in the acquisition of knowledge; but the specific purpose of this discussion is to ascertain the best method of teaching the child to *read*. It is not true, then, that, with a child wholly destitute of the “taste” or “utility” of knowledge, the question arises as to the best method of teaching him to read. He ought to have, and actually does have, some knowledge of various subjects, before it is proper to commence teaching him to read. Mr. Mann proceeds with his interpretation of the “parable.”

“Say nothing of your ultimate object, nor of the ultimate benefit it may be to him. All this, he cannot yet understand; but do it pleasantly, and see if his good-will be not excited; see, if, even be-

fore the accustomed hour, he will not present himself for the accustomed favor. After a few days, give him a nut with the shell on; he will soon find how he can extract the desired kernel within. Continue this also a few days, and when his appetite is 'sharp set,' then give him a burr, — the 'prickly encasement' itself, — the nut, with its 'unfriendly exterior,' its 'troublesome covering,' all on. Can any one, who knows any thing of country chestnut-parties, — of being in the woods, two miles from home, by daylight in the morning; — can any one who has had 'practical experience' of this, doubt for a moment, that the child will find a way, or make a way, as Lord Bacon said, to extract from the burrs, as many of the nuts as it is best that he should eat? " — *Reply*, pp. 105, 106.

This representation is wholly wrong. "To make the comparison tally" with the truth, we must suppose the child to have fed upon the "salubrious fruit" for years, and that too with little or no knowledge of the existence of burrs. He has received the nuts from his mother, his brothers and sisters, by the handful. At length the time arrives for him to know that they grow in burrs. *Now*, "a question arises as to the best method of *instructing* and *inducing* a child to strip off the 'prickly encasement' and obtain the salubrious fruit within." The plan of the "conservatives" has already been explicitly stated in the "Remarks." I need not here repeat it.

It is not surprising that Mr. Mann, wholly misconceiving, as he did, the design of the "parable," should have fallen into this erroneous interpretation. Had he called to his aid modern philanthropy, she would have said, on presenting a burr, 'My child, this is a burr. It is a chestnut burr. It grows in the woods. But you must not *now* know of what it is composed. The "natural order" forbids that. Adam did not concern himself about "heads, trunks and legs; eyes, ears and noses; hair, fur and feathers; teeth, claws and beaks;" when he gave names to "every beast of the field and every fowl of the air." That would have cost him an "antediluvian longevity." He gave names to *whole* animals, and *whole* birds. Suffice it, then, to say, this is a burr, a *whole* burr. Before swallowing it, it may be well to say

burr, burr, burr. Then take it down — take it *whole*. Never mind; within is the “salubrious fruit.” By this “new method” you are not troubled with “porcupine” quills, thick encasements, and shells. They all belong to the “old system.” They are “ghostly apparitions,” and descended from the “dark ages” “in an unbroken line.” Let them alone for the present. After you can manage in this way, as many as grow on one of our ordinary chestnut-trees, you may then learn to strip off this outside covering and extract the pure “kernel” within; though it might be deferred to a still later period. But, perhaps, in doing this, you may prick your “digits;” if so, to relieve you from a task so painful and unpleasant, and withal to give you skill, I’ll strip them off for you.’

Mr. Mann then proceeds to give his version of the plan of the “conservatives.” I will place it side by side with their own, and leave it without comment:

“But in interesting children, much depends upon the modes of teaching. It is not necessary to teach the alphabet invariably from the vertical column. Letters may be made upon the black-board; and the children may be allowed to make them on the slate, or on the board. Again, the teacher may be supplied with small pieces of card, each containing a letter; or, with metallic letters which may be handled. Let these be kept in a small box or basket, and when a class is called upon to recite, let the teacher hold up one of these letters. One of the class utters its name; let him then be required to utter its *power* also. The same should afterwards be exacted of the whole class, in concert. The teacher should then give the letter to the successful pupil. Let this exer-

“The plan of the ‘conservatives’ is this. Take a basket containing two or three hundred chestnut burrs, and catch a child. Give the child neither taste nor foretaste of a chestnut, and say nothing to him of the savory contents in the interior of the burr. Lest a ‘grand mistake’ should be committed, and an improper ‘rank assigned to pleasure,’ say nothing to the child of those qualities or properties of chestnuts, which can give pleasure to his palate, and put pennies in his pocket; but give him a burr, whose closely-knit seams neither sun nor frost has begun to open. Command him to open it with his fingers. He refuses. Scold him. He takes it into his hands, but cries. Whip him. His fingers bleed, and still the burr is not loosened. Whip him again. Re-

cise be repeated till all the letters are distributed. The pupils now, one by one, return the letters to the teacher, who counts the number belonging to each, and awards praise where it belongs. Children may be deeply interested in exercises of this kind, and at the same time be laying the foundation for a thorough course of instruction in reading. Then, let the teacher present some two or three letters, so arranged, as to spell a familiar word; as *ox*, *cat*, *dog*. The pupils should be required first, to utter the names of the letters thus arranged; next, their powers; then, to join those powers into the audible sign which will call to mind the object named." — *Remarks*, p. 94.

peat it, if necessary, four times a day; and continue this regimen until he shall be willing to save his back at the expense of his digits. This, according to the above happy illustration, is the 'old method' of teaching children to love chestnuts, and to go abroad voluntarily to gather them by satchels-full." — *Reply*, p. 106.

The Secretary continues his perversions, by quoting and commenting upon the following passage, from the 97th page of the "Remarks":

"Simple analogies may be pointed out to the child, which will aid him, not a little, in determining the correct sound to be given to the letters. In monosyllables ending with *e* mute, the vowel, almost without exception, is long, or like the name-sound. So when a syllable ends with a vowel, especially if accented, that vowel is long. The vowel *a*, in monosyllables, ending with *ll*, has, generally, the broad sound. A monosyllable, ending with a single consonant, contains, usually, a short vowel. These are only a few of the various analogies which may be pointed out, and which will enable the learner, in most cases, to give the correct sound." — *Remarks*, p. 97.

Suffice it to say, that in his comments upon this passage, the Secretary holds up to ridicule — ridicule it would be, but for his denial — the most obvious analogies which pervade our language. Intent on making out a case, and bringing down a laugh upon the "Thirty-one," he not only presents a caricature of the whole subject, but seems reckless of the reputation of his best friends. He would lead us to suppose, that nothing but stupidity in the extreme, would ever induce one

to suggest simple analogies as a guide to children, because, forsooth, there are some exceptions. What rule of syntax is not followed by a list of exceptions? Is the rule useless, therefore? What principle in etymology, or, in fact, in either of the four departments of grammar, is without exception? The Secretary might as well have aimed his ridicule and sarcasm at the whole study of language, as thus to have distorted the most obvious principles of orthography. The truth is, analogy is our chief guide in the study of language throughout all its departments.

Was Mr. Mann, while employing such unkind and harsh language in relation to this subject, aware that his strictures apply with equal severity to his own best friends,—“those with whom he agrees”? Will he read once more the preface of the Primer, especially that part of it in which it is said, “Very young children may be assisted by those analogies that can be detected by the eye,” and then observe on whom this abuse is resting? Mr. Pierce, in the passage already quoted, claims analogy as the grand help to memory in learning whole words; and without its aid, it would require, as it seems to me, almost “an antediluvian longevity” to acquire such a stock of words as he believes children may learn in this way. Hear him. “Even were it a work of mere memory, I believe they will succeed. But it is not a work of *mere* memory. Memory will be aided by analogy. An ingenious child, I will say a child of average curiosity and quickness of apprehension, will discern analogies in words, and take advantage of them. For instance, when he is familiar with the words ‘fan,’ ‘pat,’—from these he can and would make out what to call the word ‘pan,’ the first part of which is like the first part of ‘pat,’ and the last part like the last part of ‘fan.’ So from ‘mau’ and ‘hat’ he could make out what to call ‘mat;’ from ‘depart,’ ‘impress,’ by comparison, he could learn to name ‘impart.’ Suppose him to be familiar with the words ‘fly’ and ‘trap’ and ‘mouse;’ he would have little difficulty in making out the

combination 'fly-trap;' and when he had learnt this combination, none at all in determining what to call the combination, 'mouse-trap.' All this might be done with very little aid from the teacher, by calling the attention of the learner to the *general form or resemblance of the words*, without a knowledge of either the names or the powers of the letters. Thus, to some extent, *analogy* might be brought in to the aid of *memory*." And so might the sound of the vowel in each syllable be determined in a similar manner. And yet Mr. Pierce knows full well that his analogies will often fail. "Let us suppose a simple case,—such a one as might occur in the first reading lesson ever given to a child." We will suppose him already familiar with such words as 'cow,' 'play,' 'do,' 'to,' 'then,' 'three;' the first part of each being the same as that of the words which are to follow. He reads this sentence, 'I have a cough.' Now, according to Mr. Pierce's "directions," he would be able to read the following: 'Father bought a plough.' He reads, 'Father bought a plöff.' But he is corrected, and made to follow public usage, and not the instructions of his teacher. Coming soon to the word dough, in the sentence, 'The dough is in the pan,' which may be his next lesson, and aided by analogy he reads, 'The dow is in the pan.' 'No,' says the teacher; 'though analogy will aid the memory, yet, in this case, you must say dō.' In the next lesson, the word tough occurs, and *though* his patience may not yet be exhausted, he will find it *tough enough* before he gets *through* with the whole family of *oughs*. He reads, 'The bark is very töff.' 'Try again.' 'The bark is very tō.' 'Not so,' says the teacher, 'follow analogy.' He tries again. 'The bark is very tou.' 'Not quite, my child; once more.' 'The bark is very too,'—for he hopes he has now got *through*. But he must be told that the word is pronounced *tuff*. Such are some of the aids to memory. I might fill pages with such exceptions. Mr. Mann may call it ridicule or not; it is an exact parallel to his

own treatment of the subject of analogies. Yet, would he discard analogy entirely, in teaching children whole words, and thus differ from "those with whom he agrees"? One would suppose so from the following passage on page 109 of the "Reply:"

"I have been told by one of the best teachers in Massachusetts, as a fact within his own personal knowledge, that the student of a certain college, entering a district school for the first time in his life, and entering, too, in order to keep it, and finding there a child who did not know a letter of the alphabet, took its book, marked off the first six letters, and, without telling the name of one of them, set the child to learn them for its first lesson. Which of the above modes would prove most helpful and intelligible to a child, it is not easy to determine." — *Reply*, p. 109.

Mr. Pierce must feel that he is receiving a doubtful compliment at the hand of the Secretary; for, at one time he is the very perfection of an instructor, having "done more for the cause of education than the reputed author of that [the first] section could ever do, though every atom in his corporiety were converted into a schoolmaster, and all should labor till the 'crack of doom;'" — at another, he is made to appear stupidity incarnate. How he can rest in silence and allow Mr. Mann to pervert his publicly-expressed opinions, as he has done, is, to me, matter of surprise. But this is not the only feature of this perversion. The passage in question is one of Mr. Mann's "nuclei." Even the casual reader must have observed that this subject of analogies was not mentioned in the "Remarks," as constituting an essential part of the argument. It was introduced in connection with the fourth objection to the "new system," found on the 96th page of the "Remarks." That objection is, that "the new system fails to accomplish the object which it proposes." The objection was sustained by showing that the anomalies of the alphabet are carried into the formation of words, rendering them even more anomalous than letters. It was further illustrated by the equivocal words with which the language abounds. In connection with this last, it was conceded that the context might

aid the child in determining the meaning of such words as *pound*, for example. It was claimed, also, as an offset to this, that simple analogies would aid children in determining the sounds of letters.

If the Secretary denies this, then the objection already named, in its most unmitigated form, makes against the "new system." And whether he admits or denies, he cannot escape the dilemma into which he has thrown, not only himself, but his friends, by thus magnifying into importance mere exceptions to general rules.

On page 111 of the "Reply," is the following passage, quoted from the "Remarks," with the Secretary's comments :

"Let the reader be informed that '*The Mother's Primer*,' which begins with words, was introduced, as appears from the vote of the Boston Primary School Committee, Nov. 7, 1837, and that the second annual report of the Secretary of the Board of Education, bears date Dec. 26, 1838, leaving an interval of about one year only, for the trial of the new system. Whether a trial during so short a period, amidst the novelty always attending a change, is sufficient to warrant the assertion that 'it is found to succeed better than the old mode,' we will submit to the judgment of any candid mind." — *Remarks*, pp. 101-2.

"Of any candid mind!" exclaims the Secretary. "Hear facts! On the 2d day of August, 1836, — almost two years and four months before Dec. 26, 1838, — the Primary School Committee passed the following vote :

'VOTED, — That such teachers as may be disposed to use Gal-
laudet's *Mother's Primer*, for teaching the alphabet, may do so in the way of experiment, and report to the district committee their opinion of its value.'"

But a word or two on this point is necessary. Mr. Mann, in his Second Annual Report, says: "The mode of teaching words first, however, is not mere theory; nor is it new. It has now been practised for some time in the Primary Schools in the city of Boston, — *in which there are four or five thousand children*, — and is found to succeed better than the old mode." I have italicized the portion to which I wish to direct particular attention. "The *Mother's Primer*" was introduced into *all* the Boston Primary Schools, Nov. 7, 1837.

Permission to any one who was disposed to use it, was granted by a vote passed August 2d, 1836. And from the report of the Primary School Committee, submitted before the general introduction of the book, it appears that they had "*caused* the experiment to be made in *several* of the schools;" — not all, but *several*. Now, Mr. Mann, in his Second Annual Report, *must* have referred to its general introduction into all the Schools, Nov. 7, 1837; otherwise, by mentioning the whole number of children in the Primary Schools, he intended to claim for it, previous to that date, a wider circulation than it really had. Believing him incapable of such deception, and of such want of candor, I cannot see how one could place any other construction upon it, than that of which he so unjustly complains. If he claims, as he seems to do in his "Reply," that the experiment had been tried for "almost two years and four months," (*Reply*, p. 111,) in all the "Primary Schools in the city of Boston, — in which there are [were] four or five thousand children," (*Second Annual Report*,) the reader will at once see that the statement is incorrect; the book had been introduced into *all* the schools for "about one year only," as stated in the "Remarks." Yet Mr. Mann says:

"My 'hasty conclusion,' therefore, was not founded on a trial 'of about one year only,' but on a trial of more than two years, which afforded full time for an experiment upon half a dozen successive classes. Such, to say nothing of moral qualities, are the 'patient investigation and keen discrimination' of the Thirty-one, in ascertaining and averring facts, on which to arraign a fellow-citizen for precipitancy in forming his judgments, and incapacity in the discharge of public duties. Any comments or epithets, applied to this, however severe, would only lighten the crushing weight of the facts." — *Reply*, p. 112.

How kind in him to spare his epithets! I agree with him in not attempting to "lighten the crushing weight of the facts!"

He says, p. 113:

"In relation to the charge on page 76, that I do not know the difference between the *name* and the *power* of a letter, — as it could

have been intended for nothing but insult, I pass it by with the single remark, that if the Thirty-one treat their respective pupils, in the daily routine of the school-room, with a tithe of the superciliousness and injustice, with which the first three sections of the 'Remarks' uniformly treat me, it is no wonder that, in order to preserve their ascendancy in school, they are obliged to put in practice the inexorable doctrines respecting 'School Discipline,' contained in the fourth." — *Reply*, p. 113.

A reply which meets this charge most fully, — throughout its whole length and breadth, — is, that it was never preferred against him, either on the 76th, or on any other page. I never accused him of not *knowing* "the difference between the name and the power of a letter." I did allege, that, in his argument for the "new system," he had *confounded* the name-sound of a letter with its power; and I sustained the charge by abundant quotations from his own writings. Whether he *knew* this difference or not, is altogether another question. Even if he did not, it would be no disparagement to him. Every man is not expected to be perfectly familiar with the details of every branch. But I submit whether, even then, it would be courteous or kind in him to accuse of *insult* the one who should disclose to him errors resulting from such ignorance. (See "Reply," p. 6.) But suppose, as he more than intimates, that he does readily distinguish the *name* and *power* of the letters, did he carelessly or purposely confound them? If the former, candor would require an acknowledgment of it; if the latter, it affords but a sad commentary on his fairness in the discussion of grave educational questions.

Mr. Mann has reserved for his "peroration," the case of the girl mentioned on the 99th page of the "Remarks." As this case has been fully discussed in a Report of the Association of Masters, recently published, I have only to refer the reader to that Report. It contains, also, a correction of some of the mis-statements found in the Report of a Sub-Committee of the Primary School Board, which Mr. Mann has copied into his "Reply."

It yet remains for me to notice the "new system" in its

newest aspect. Mr. Mann accuses me of misrepresenting the one which he and his friends have advocated, and with what justice the reader has seen. But grant, for the present, that the plan which is presented in the "Reply" is the one which he has advocated for the last seven years; and grant, as he claims, that it bears no resemblance to the one which the "'Remarks' assail"; and it follows, of course, that I have done him injustice, but far less than he has done himself, as I shall soon show.

That feature of the "new system" which constitutes its essential characteristic, as heretofore explained, is this: *The word is invariably to be learned, not by combining its letters or spelling it, but by observing its form — its general aspect; and that, too, whether the child knows the letters or not.* That I may not again be accused of misrepresentation, I will cite authority. Mr. Bumstead says, in the preface to his "My First School Book," "Throughout the whole book, then, let it be an invariable rule to have the attention of the child first directed to the *whole word*. LET THE FIRST EXERCISE, WITH EVERY NEW PAGE, BE, THE READING OR PRONOUNCING OF THE WORDS. And never require a scholar to spell a word before he has so far learned it as to be able to read it. Tell him the pronunciation over and over again, if necessary, until he remembers it, but never waste time in requiring him to spell a word in order to find out its pronunciation." It should be recollected that this book is preceded by the Primer, which, as has already been said, contains about a thousand words. I need not again quote Mr. Pierce's language. What could he mean, in speaking of a child supposed to be able to read easy sentences, when he says he can conceive no great disadvantage from deferring the teaching of the letters to a still later period, if he did not intend to have him continue to learn words without the agency of the letters? What did he mean, when he intimated that a steady continuation of this process of teaching whole words, would, in time, give a child an extensive vocabulary? Nay, what did Mr. Mann himself mean,

when, in his Second Annual Report he said, after presenting his arguments in favor of teaching words before letters, "The alphabet must be learned, at some time, because there are various occasions, besides those of consulting dictionaries, or cyclopedias, where the regular sequence of the letters must be known; and possibly it may be thought that it will be as difficult to learn the letters, after learning the words, as before." Here, the reasons which he assigns for teaching the alphabet at all, are, not that it will aid in learning to read, but because the regular sequence of the letters will be needed on various occasions besides those of consulting dictionaries, &c. Now, this plan of learning words is precisely like that of learning a symbolic language, the Chinese, for example. Hence, I spoke of the method as one which converted our language into Chinese. The "new system," as thus interpreted, wholly rejects the letters as aids to the pronunciation of words;—"never require a scholar to spell a word before he has so far learned it as to be able to read it." This being the case, it matters little whether the child begins to learn the alphabet after reading a hundred, or a thousand, or ten thousand words. According to the customary method, spelling is involved in reading, in the same manner as, in arithmetic, subtraction and multiplication are involved in division. But, according to this view of the "new system," spelling is entirely disconnected from reading; it is a separate, an independent exercise. The child learns to read, and *then* to spell. "A child who has learned to read," says Mr. Pierce, "will be tempted to neglect his spelling in the perusal of an interesting story." How could he neglect his spelling in reading any story, if the very act of reading were made to depend, as it ought to do, on spelling? Mental spelling, I mean; for it is not necessary, after a child has advanced a little way in reading, for him to speak the letters or even whisper them, as he spells out the word.

Such was the system that the "Remarks" assailed, and, until the objections to it which are therein presented shall

be answered, I have nothing more to say of it; I refer the reader to the original article. But Mr. Mann says, "I have never advocated, or known, or heard of, nor have I ever met any person who has ever advocated, or known, or heard of, any such mode of teaching the English language to children, as the 'Remarks' assail." Although I have fully shown that this assertion is essentially erroneous—wide from the truth—yet I am willing he should define the plan as best suits him, provided he will so far settle its boundaries that we may know on which side of nothing to find it. Making suitable allowance for his extravagant use of the word "*any*" in the above quotation, I am still to look for a plan differing materially from the one just described. From his having declared it to be an outrage to say that Mr. Pierce would postpone the learning of the letters, and the combining of them into words, till after seven hundred whole words have been learned, I infer that he would have the child both learn the letters and learn to combine them; that is, learn words by spelling them, and that, too, at an early stage of his progress. I infer also, from the expressions, "ten days," "less than a hundred words," &c., that this work should be attended to at a very early stage; and I know this to be the impression which others receive from reading the "Reply." Be it so. A plan to be prosecuted for ten days or so, and then to be abandoned! If this is the plan, it contains in itself an implied acknowledgment of its unsoundness as a system of teaching children to read; else why so soon abandon it? And it bears on the face of it a most perfect refutation of the principal arguments heretofore employed to uphold it. If this is all, I am disappointed,—the public are disappointed. It turns out to be nothing more than a mere temporary scheme to arrest the attention of children and interest them in the alphabet and in the school. It is not a system. It deserves no such appellation. It is to be ranked among the various plans and devices for awakening an interest in the alphabet. The letters, unlovely as they are, must be taught and used as

aids in reading, after all. But what becomes of his array of arguments? I have said that Mr. Mann has done himself injustice. The reader shall see it. He has devoted many pages in his reports and lectures, to show that the plan of teaching words before letters should be adopted, because of the imperfections and irregularities of the alphabet. This has been supposed to be the strongest argument in support of the plan; and, in fact, it would be *an* argument in favor of a plan by which the whole word is invariably to be learned first as a single object, and by which the letters are to be known, only for the purpose of mechanically executing them in writing. For then the child need never learn the different sounds of the letters; he need never regard them as representatives of sound; they would be mere marks, like the parts of a Chinese word; and this plan would practically convert the language into Chinese; the very idea of which Mr. Mann repels with indignation. Yet the argument tends directly to uphold such a system. But with his recent interpretation of the new system, this argument is powerless. It might as well be brought to uphold the old system; for, in fact, the two become one and the same, after a few days. Mr. Mann thinks that something should be done to excite the child's interest before presenting him with the letters. Grant it. He thinks a few familiar words taught at first is the best way to do it. I think it *far* better to present him with visible objects, and awaken in him, by questions and by oral instruction, a spirit of inquiry, and thereby make the letters themselves objects of interest. The only difference between us now lies in the work of the first few days. When the attention is aroused, in his opinion, the letters should be learned; and even before all are mastered, the child should begin to combine them. (*Reply*, p. 103.) I believe the same. But the child, whether he takes a few whole words first or not, when he begins to combine the letters, will find that *a, e, i, o, u, y, c, g, &c.*, become "harlequins" and "masqueraders;" that is, in either event, he will meet with all the difficulties arising from the

anomalies of the alphabet. Of what avail, then, has been all Mr. Mann's labor to prove the manifold advantages of the "new system," by magnifying the irregularities of the alphabet? None at all. He has only pictured in glowing terms the very difficulties into which his latest "new system" would plunge the child.

And yet *this* system, he informs us in his "Reply," is "in accordance with the course of nature and the order of Providence." Did Adam, then, after naming "less than a hundred" whole animals, thereupon relinquish the plan, and from that time onward combine "heads, trunks and legs; eyes, ears and noses; hair, fur and feathers; till he had given names to all cattle, and the fowl of the air, and to every beast of the field?" Such, certainly, would seem to be the "course" — I will not say, "of nature" — which has been recently marked out. If the supposed argument from this source has any bearing at all upon the subject, it tends to uphold such a system as the "Remarks" assailed, and not the one which Mr. Mann now advocates. He must, hereafter, to be consistent with himself, utterly abandon the arguments drawn from both of the above sources.

As to the utility of teaching a few words for the purpose of awakening in the child a desire for reading, I have many doubts. Mr. Mann has given on page 102 of the "Reply," a vivid picture of it, in which, I suspect, he drew largely from a glowing imagination. He says: "By the new method, a book is used which contains short familiar words, which are the names of pleasant objects, or qualities, or suggest the idea of agreeable actions." Witness the following short familiar words, taken from the very books which he recommends: — *immediately, dangerous, untangled, commencement, remember, themselves, crocus, daffy, peony, nightingales, strawberries, woodbines, agreement, temptation, conscience, industrious, frightened, determined, impatience, caterpillar, directly, capital, &c.* I would not be understood to say, that these are specimens of the whole; but that these, and such as these, are

among those to be learned as single objects. Imagine a child attempting thus to learn such a word as '*immediately*.' Is he furnished with a rule, and told to call it *immediately*, because it measures an inch?

Yet the elements, the first principles of reading, according to Mr. Mann's perversion of Mr. Swan, (*Reply*, p. 110,) are the pronunciation of words. What are elements, any schoolboy would inquire, in the pronunciation of words? Letters, unquestionably, unless words are to be learned as whole objects. And Mr. Mann was not ignorant that the enunciation of these elements constitutes one of the exercises,—in fact, the characteristic feature of Mr. Swan's series of books. Mr. Swan distinctly says, in his *Primary School Reader*, Part I., that the alphabet should first be taught. If the Secretary persists in saying that letters have no agency in the reading or pronunciation of words, he returns at once to that system which the "Remarks" assail," and for my answer the reader is referred to that pamphlet. But if he acknowledges that the letters should have an influence in reading, his attempted retort upon Mr. Swan recoils upon himself, and his ridicule of the "meaningless" particles, the *abs*, is wholly gratuitous; for in learning the word *incomprehensibility*, for example, by the aid of its letters it must be divided into its eight syllables, in-com-pre-hen-si-bil-i-ty. Now each of these is a "senseless particle," and each is to be learned by joining the letters composing it. This done, the word is pronounced by combining its eight syllables. All words of more than one syllable *must* be learned in this way, unless we return to that method which Mr. Mann now disowns. Why, then, this crusade against the *abs*? With the exception of a few at first, *whole* words must not be learned; and if the *parts* are taught, unmitigated censure still awaits the luckless teacher; for then the cry of *abs, abs, abs*, "senseless particles," "heap of nothing," is sounded in his ears. An Egyptian bondage, surely!

I will allude to but one subject more, and that is the support which Mr. Mann claims for the method, on the score of authority. True, there are learned and good men who have favored this method of teaching. And a system in which, nominally, words are taught first, has been introduced into a number of towns in the State, but Mr. Mann has omitted to mention that in several of these, the plan has been rejected and the old one restored. He mentions, among others, Mr. Gallaudet, as one of its advocates. It is well known that this gentleman was formerly at the head of the Asylum for the Deaf and Dumb, at Hartford. He taught reading, to a class of persons to whom letters cannot be the representatives of sound. Letters, to the mute, are all *silent*. Words themselves are silent. Thoughts may live and burn in his breast, but he cannot utter them; yet he can communicate them by signs. Nay, more; aided by these, he may learn the written symbols of ideas. The name-sounds and the powers of letters are alike unknown to him. Hence, to him the letters are nothing but a certain number of "marks"—the very term which Mr. Gallaudet applies to them in the "Mother's Primer." The mute must, therefore, be taught to associate the printed word with the idea, and not with the spoken word which it represents.

When the word is thus learned, it may be resolved into its "marks;" and spelling with the mute consists in arranging these "marks" mechanically, in the proper order to reproduce the picture which he has learned to associate with some idea. Now it is not difficult to discover in all this, a striking resemblance to the "new system," as it has been heretofore advocated. Indeed, I have been told that a gentleman from this city visited the Asylum at Hartford, witnessed the methods of teaching reading to the deaf and dumb there pursued, and suggested the importance of having a book prepared for Primary Schools, on the same plan. Whether the "Mother's Primer" was made in accordance with that suggestion or not, I am unable to say; but such a book was published, and

introduced into the Boston Primary Schools, November 7, 1837. This is the origin of the system in the Boston schools. It seems to have been suggested by the modes of teaching reading to an unfortunate class of our fellow-beings. Now while none shall go before me in commiserating the condition of the deaf and dumb; while none shall rejoice more heartily that they can be taught to read, difficult though the process may be, yet I protest against treating all children as though they were deaf and dumb. On the same principle, and with about as good reason, might one urge the general adoption of a book prepared with raised letters for the blind, because with the sense of touch quickened as if to supply that of sight, they are able, at great disadvantage, to feel out the words and read a few books.

I now dismiss the subject. If the "new system" is what has heretofore been supposed, it is sufficient that Mr. Mann now renounces it. If nothing more is meant by it than the "Reply" seems to indicate, it has already received too much attention. Other subjects equally important should not be neglected. Had not my own opinions been unjustly represented by the Secretary, I would not have answered him. But self-respect, a sense of justice, and a regard for the interests of education, have prompted me to reply. I have replied. And while I shall ever stand ready to approve whatever measures of the Secretary may serve to promote the real interests of education, I am not bound to adopt all his theories, or to sacrifice that free expression of opinion which is the privilege of every citizen.

S. S. GREENE.

Boston, March, 1845.

REJOINDER

TO THE

FOURTH SECTION OF THE "REPLY."

It is related by Plutarch, that Lysias wrote a defence for a man who was to be tried before one of the Athenian tribunals, and gave it to his client to be committed to memory. The defendant having repeatedly read it for that purpose, came to Lysias in despair and said, that in going over it once, the speech appeared admirable ; but, that as he went through with it the second and third time, it seemed altogether lame and powerless. "What if it be," said Lysias, smiling, "you are to speak it before the judges but once."

What a lesson of worldly wisdom and shrewd policy does the hint of Lysias convey ! What a striking illustration of the deep philosophy embodied in that comprehensive line from Longfellow's beautiful "Psalm of Life," —

"— things are not what they seem."

Most men, in matters not materially affecting themselves, have little opportunity or inclination to scrutinize testimony carefully, and must, therefore, derive their impressions hastily from appearances and rumors. Writers, therefore, as well as speakers, and especially upon subjects of local and transient interest, may show shrewdness by attempting to make things seem what they are not. Such a course, however, is wholly repugnant to sound reasoning, and at war with the very purpose of honest controversy ; which is, to dispel what seems,

and to reveal what is. The sincere searcher after truth is not to hide behind subterfuge, but to reject and expose it. Indeed, to impose upon the confidence or credulity of others, even where circumstances favor it, is but a mark of short-sightedness after all; for, though by adroitness in arranging and presenting a case, one may gain for the time a favorable verdict, it will but enhance the severity of that reversal which must inevitably follow from a full and impartial investigation.

Common opinion is of two kinds; that which is prematurely formed, and therefore rather expressed than felt, and that which is deliberately and cautiously considered, and therefore felt long before it is expressed. The former floats upon the surface and acts promptly under the nominal title of public opinion; the latter is a deep and strong under-current, less rapid in its movement, but more sure and irresistible, and is the real public opinion. Of this alone can it with any truth be said, "*Vox populi, vox Dei.*" The former may acquit and applaud him whom the latter must condemn and censure.

Mr. Mann's "Reply," especially that section of it which it is my painful duty to consider, should, for the credit of its author, be read, at most but once, and that cursorily, without a knowledge of the article it purports to exhibit and review. It is from such a reading, I presume, that it has to some extent received the applause of the former kind of opinion. From a careful reading, it must unquestionably meet the rebuke of the latter kind. This portion of the "Reply," considered as a work of the imagination, certainly possesses merit. As a specimen of ideal picturing, it has rarely if ever been surpassed. It is *wholly* ideal; I can see nothing of the original in his portraiture. No human being, I hope, would subscribe to the notions, that the generous and ardent, yet charitable Secretary has attributed to me; sentiments so opposite to those I expressed, that they virtually deny what I advocate, and encourage and assert what I deprecate and disclaim; the picture is not a caricature, but a complete falsifi-

cation. I defy any sincere lover of truth to examine thoroughly the fourth section of the "Remarks," and interpret correctly its spirit, and purpose, and doctrines, and then, whether agreeing in opinion with me or not, to read the corresponding pages of Mr. Mann's "Reply," without indignation; I do not say at his personal abuse, for that can be borne, but at his gross perversion of opinions by me fairly stated. Not satisfied with false interpretation, and misconception of thought, and misapplication of phrases, he has quoted me as using words consecutively, which I did not so use; and the worst of it is, not that the verbal phrase is not mine, but that the thought it conveys is at war with the grand principle from which I reason; namely, that in moulding character we must regard the oneness and wholeness of human nature, in order that the development we are seeking may be true and real. To account for his quoting as my language a succession of words which I nowhere used, and which falsify my whole reasoning, is a problem which I have been hitherto unable to solve. If a worse instance of perversion, and that too upon a subject of higher moment and deeper importance than any other excepting religion, can be found, I ask to be referred to it, that I may read it, and be justified in raising at least one degree from the lowest end of the scale of unfair reviewers, one whom for years I have been wont to respect as a philanthropist, and look up to as a candid and high-minded man. I know not in what terms it becomes me to speak of such outrage. Fully conscious of it as I am, to speak gently of it would be treason against truth. I dislike to speak of it at all. It is bad enough in a refined community to be the object of such literary and moral mangling, and from so high a source, and without any just provocation; irksome indeed is the task of exposing it and replying to it. Did I consult my inclination alone, I should leave the whole unnoticed. Nothing but an imperative sense of duty would have overcome my reluctance to dwelling upon such unfairness long enough to arrange and set before the public the evidence of it. I

wish not to speak evil of dignities ; but the severity of simple truth is not warranted merely but demanded. If the Secretary has been unjust to me in order to be severe, I must be somewhat severe upon him that I may not be unjust.

To my own mind Mr. Mann's "Reply" evinces either great blindness or great boldness. It surely is a most remarkable production, whether we view it as a philosophical criticism, as an exhibition of temper, as a statement of opinions, as a specimen of taste, or in any other light, save that of an ignis fatuus ; which alone could show it to advantage, because, from its uncertain glare, it must fail to reveal it truly. The "Reply" lacks almost every thing that it professes, and is almost every thing that it deprecates and condemns. With high protestations of reverence for mercy, it is to the last degree merciless. It eulogizes conscience, and yet seems deaf to the voice of conscience. It pretends to woo the truth, and yet, as I read many of its pages, the conviction forces itself upon my mind that truth is, throughout, its doomed victim, struggling to dart her beams through accumulated clouds of misconception and false inference. It bitterly complains of garbled and partially suppressed quotations, and yet presents the worst specimens of garbling, perversion, suppression, and misrepresentation, that I have ever had the misfortune to read. I will present the cases, and let the reader see and judge for himself. Yet it has been pronounced, I would I were not obliged to add upon high authority, (*the judges had probably read it but once,*) a manly and triumphant vindication of its author ; with more justice might it have been called an unmanly and vindictive triumph of plausible seemings, over undeniable but unpopular realities. It seems as if some writers for the public prints fancied that politics was their theme ; and as the "Reply" came on the eve of the Boston city election, the delusion may be pardoned. Alas ! for the day that shall blend educational, too much with political movements ; and subordinate the interests of youthful development to con-

siderations of political preferment. They tend in opposite directions. The details of the former should have as single a reference to future, as those of the latter proverbially have to present results. The politician's motto is too apt to be, *videri quam esse*; that of the educationist *should* be, *esse quam videri*. That floating opinion which is manufactured for political effect, sounds loud for the day, because it is so hollow; and looks extensive, for the very reason that it is so superficial; but when the occasion has passed which gave it birth, it is as difficult to tell where it has gone, as it was at the time to find out whence it came. Often the harmlessness of its life, and the quietness of its death, save from detection the infamy and meanness of its origin. Indeed, the whole play is understood to be a farce, and the actors, therefore, are not held responsible. But education is a subject with which ephemeral influences have properly nothing to do. Its best fruit is in the distant future. Its developments are real in proportion as the evidence of them is hidden and remote. All attempts at effect, therefore, by appeals to popular sympathies and prejudices, must work badly upon education; indeed, an educationist cannot show the unsoundness of his views more conclusively than by an attempt to play upon either. His duty is, to aim at and encourage a profitable, rather than a popular administration of the schools. We ought always to show becoming respect for the sympathies and prejudices of those with whom we are connected, but to fall in with them only so far as they seem to guide us right. There is already too much of fawning, and too little of faithfulness, in teaching; too much manœuvring, and too little moulding of character.

I have said that Mr. Mann, throughout his "Reply," distorts my opinions. He also entirely misjudges my motives. In both these respects I have been disappointed. I expected better things of him. By what rule of dignified controversy he has gone so much into a consideration of the latter, I do not know. "Judge not that ye be not judged," is a canon of higher

authority and wider signification than even the rules of conducting argument. It is a relief to me to know that I am not called upon to judge his motives. I am directly or indirectly accused of having causelessly assailed him, — *him* ; of intending to give him pain ; of buffoonery, and jeers, and scoffs, and sneers, in regard to him and his friends ; of evasiveness and tergiversation ; of execrable hypocrisy and unblushing avowal of it ; of taking it for granted that what he had said of the abuse of corporal punishment was pointed at me and my colleagues. All these charges are gratuitous. I deny them in fact ; and I further deny that any evidence of their truth appears in the language I used towards him. The evidence exists only in the construction which he (and he alone so far as I can learn,) has been led to put upon it. I wrote “reluctantly,” as I said, and for no other purpose but to defend what I believed to be important principles ; principles that lie at the foundation, not of school order merely, but of civil and social order ; nay, of Divine order, which must include all others ; to do something, if possible, to rescue from contempt and reproach doctrines which the united testimony of history, philosophy, common sense, and revelation has established, but which it is the fashion of the times to gainsay and oppose. I wrote without the slightest feeling of personal hostility, and without any use of disrespectful language, towards Mr. Mann or any other person. What, then, has brought me into collision with that gentleman ? The case was simply this. I presumed to present the evidence, abundant as indeed it was, that his writings had a manifest tendency to condemn and ridicule in practice, what he admitted and even argued, in theory. In doing this, I brought into juxtaposition, passages embodying contradictory opinions ; but I did it with courtesy, fairness, and gentleness ; unless it be discourteous or unfair to controvert a man’s opinions, or rather to show that he controverts his own opinions.

I am charged with having “violently foisted in” the subject of deaf and dumb instruction. I presume it

will not be denied, that Mr. Mann has drawn largely, very largely, upon the results of deaf-mute, and blind, and "reformatory" instruction, to illustrate what may be done in common schools. I followed him, only to show that his conclusions were too broad for his premises; that his analogies lacked appositeness. If I failed to make this apparent, my logic is at his mercy. The "Reply" does not attempt to show any sophistry in that part of my reasoning which aims to establish the unsoundness of his own conclusions. It is not true then, that I went out of my way to attack him in relation to this subject, or indeed any other. It seemed to me pertinent to say and quote as I did, for the purpose of showing the *antiquity* of a *recent* discovery, (deaf-mute utterance) and that it had been long thought to possess more of curiosity than of utility.* I think Mr. Mann himself will admit, that the merely wonderful results of education under peculiar circumstances, are quite inapplicable to common schools.

But I proceed to notice the "Reply" more in detail. It is said, page 119, "'School Discipline,' is the title of the fourth section of the 'Remarks.' Intrinsically, this subject is of vastly greater magnitude and importance than those which precede it." This opinion I by no means dissent from. He further says: "I have never taken a one-sided view of this subject." Surely not, nor is he so represented in the "Remarks." They rather complain of his taking a *two*-sided view of the subject, and thus evading the responsibility of adhering firmly to one side. I thought it was pretty clearly shown there, that he was standing off and on between government and coaxing, ready to make sail for either, according to the direction of the breeze; and it so happens that in this last emergency he has landed at the port where some of his friends are unwilling to follow him; and renouncing all government, especially self-government, has only reversed the

* See note at the end.

parts of his *two-fold* position, by rather forsaking the theory and embracing the practice; lashing, in his "lenity," with unheard-of severity, those whom he but imagines to dissent from him, and all for a single offence, even granting it to be real.

After speaking of the importance of the subject, Mr. Mann introduces, from his former writings, more than four closely-printed pages, in which, indeed, he does not take a view that would lead to a *one-sided* decision. I would thank any one who has carefully read them to tell me upon which side of the question at issue they weigh; or whether the arguments, or rather admissions, upon the one side, do not balance the cautions and discouragements on the other. Does the language, as a whole, leave upon the mind of the reader the impression, that the rod has its proper place as a disciplinary agency, and may therefore be used without disgrace, for that which is proper is not disgraceful; or does it merely evade both the denial and the plain assertion of the doctrine, and exhibit the practice as degrading, and as evincing the absence of high motives in him who resorts to it? I think those pages verify the picture given of Mr. Mann's position, in the "Remarks." But let us see how much reason there is for such an opinion. I will quote from them a few characteristic sentences and phrases to show the "glorious uncertainty" in which the subject is left. I will begin at the very first line, and wherever I interrupt the continuity of his language, I will indicate it by the proper characters, lest I should incur the charge of making patchwork sentences from his language. A strong reason for scrupulously adhering to this observance may be found in the fact, that my opponent needs good example in this respect; since he has, in some instances, arranged my words with almost the same degree of license as that with which he has explained my meaning.

"The subject of penal discipline, I hardly dare to mention; especially discipline by corporal punishment. In this department,

extremes both of doctrine and practice prevail. The public have taken sides, and parties are arrayed against each other." — "The justifiable occasions, if any, [*if any,*] for inflicting it; the mode, and emphatically, the spirit, of its administration; its instruments, its extent; the conduct that should precede and should follow it, — are questions worthy of the deepest attention. That corporal punishment, considered by itself, and without reference to its ultimate object, is an evil, probably none will deny. Yet, with almost three thousand public schools in this State, composed of all kinds of children, with about six thousand teachers, of all grades of qualification, to govern them, probably, [*probably*] the evil of corporal punishment must be endured, or the greater ones of insubordination and mutiny be incurred." — "But of these solemn topics, it is impossible here to speak." — "The fear of bodily pain is a degrading motive; but we have authority for saying, that where there is perfect love, every known law will be fulfilled. Parents and teachers often create that disgust at study, and that incorrigibleness and obstinacy of disposition, which they deplore. It is a sad exchange, if the very blows, which beat arithmetic and grammar into a boy, should beat confidence and manliness out." — "And though it may be too much to say, that corporal punishment can be disused by all teachers, with regard to all scholars, in all schools, yet it may be averred without exception, that it is never inflicted with the right spirit, nor in the right measure, when it is not more painful to him who imposes, than to him who receives it." — *Lecture on Education*, pp. 45–8. (See "Reply," pp. 120–1.)

"After all other means have been tried, and tried in vain, the chastisement of pupils found to be otherwise incorrigible, is still upheld by law, and sanctioned by public opinion. But it is the last resort, the ultimate resource, acknowledged, on all hands, to be a relic of barbarism, and yet authorized, because the community, although they feel it to be a great evil, have not yet devised and applied an antidote. Through an ignorance of the laws of health, a parent may so corrupt the constitution of his child, as to render poison a necessary medicine; and through an ignorance of the laws of mind, he may do the same thing in regard to punishment. When the arts of health and of education are understood, neither poison nor punishment will need to be used, unless in most extraordinary cases." — *Fourth Annual Report*, p. 55. (See "Reply," p. 121.)

"As civilization has advanced, the wheel of torture has been arrested, and the instruments of terror and affright have ceased to be used, as stimulants to duty or motives to obedience; — nay, the progress of civilization is measured by the extent to which, with equal efficacy, the higher motives have been substituted for the lower, in the government of men. Any person, therefore, at the present day, who is acquainted only with the lowest in the whole scale of motives, — who, in establishing his authority, begins back where the brute

begins, and where the savage begins, can have no approvable capacity for the government of a school. And can the school committee, who have not made a single inquiry of the candidate respecting his views of government, and who have not sought for information respecting him from other sources; — can they give a hasty approval, after a brief examination, and then justify themselves by throwing the responsibility on the law? When, on visiting the school, they witness the inexpressible injury which is caused by the application of false principles, or by proceeding in ignorance of all principles; can they hold themselves fully exonerated from the charge of neglect, on the ground that the law requires of them an impossibility, when they have approved the candidate without seeking to ascertain his views on this momentous subject? — “I would by no means be understood to express the opinion that, *in the present state of society*, punishment, and even corporal punishment, can be dispensed with, by all teachers, in all schools, and with regard to all scholars.” — “This, however, is certain, that when a teacher preserves order and secures progress, the minimum of punishment shows the maximum of qualifications.” — *Fifth Annual Report*, pp. 55–8. (See “Reply,” pp. 123–4.)

Having presented this plastic confession of faith, he says, in all sincerity I doubt not, and with apparent complacency, “These are the views respecting corporal punishment, which I have always maintained; and by which I am willing to stand or fall.” That he has here well stated his views I readily admit. That he is *willing* to stand or fall by them, if such a thing were possible, I doubt not. The truth is, he is perfectly safe. They cannot bind him. They are likely neither to bring him support nor opposition. I deliberately assert, and appeal to the judgment of every clear and candid mind for the truth of the assertion, that nothing conclusive is said upon the question that is not as conclusively unsaid. So far as relates to the decision whether corporal punishment is a necessary agency, founded in nature, and sometimes (rarely indeed under favorable circumstances,) rendered proper by the wants of those in whom the moral nature is yet undeveloped, and, therefore, if judiciously and honestly applied, equally honorable with other means, three propositions only stand out in bold prominence, at once exhibiting the power of the reasoner, and settling conviction upon the mind

of every reader; namely, first, that penal discipline is a momentous subject; second, that the public have taken sides upon it; and third, that he hardly dares to mention it. I formerly supposed, from a slight acquaintance with Mr. Mann's writings, that he held to the doctrine of physical coercion as proper in its place, and to some other theories, besides an ever-changeful theory of uncertainty; but from a more careful study of his philosophical opinions, I am constrained to believe, that if the contradictory statements were brought together, the implied admissions and implied denials would neutralize each other, and the product would be a most plausible theory of negations, the original elements of which, taken separately, might mean almost any thing, but the whole of which combined must result in nothing; like some elaborate algebraic expressions, with a great show of plus and minus terms, but equivalent to zero.

The "Reply" next displays some rhetoric upon the signification of the phrase, "school discipline," which is all well enough in its way. Further on, p. 132, it is said, in relation to me,

"The phrase, 'School Discipline,'—one of the most comprehensive and significant in the language,—he has simplified into *absolutism* on the one side, and *passivism* on the other. How this writer could have objected to the unlimited monarchy of Prussia, I cannot conceive, unless it were because the administration of that monarchy is so much milder than its theory. His doctrine goes as far *beyond* Prussia, as the free institutions of our own country fall this side of it. Indeed, his ideas are a transcript from Turkish and Oriental despotisms. His notions of 'authority,' seem to have been borrowed from the emperor of China, who, on issuing a late decree, denounced the sentence of death against all who should violate it; and added at the end, that all violators should not only be put to death, but that they should die *willingly*." — *Reply*, p. 132.

That is amusing and well said. It was pleasant, after so much outrage preceding it, and which will be noticed hereafter, to be provoked to laughter by a well-turned witticism. But what shall I say to the emperor's decree? I abominate tyranny almost as much as I abominate falsehood. I confess

I should wish that no penalty might ever be inflicted, without being so manifestly just as to produce a conviction of its necessity, and a willingness, in a certain sense, to receive it.

Mr. Mann's criticism upon the title of my article is plausible, and not wholly without foundation. I was aware that the term "school discipline" had a wide signification, and it was not without hesitation that I used it. Yet I was also aware that its inappropriateness was more apparent than real; for though my main purpose was to defend principles which Mr. Mann had set himself at work to ridicule and oppose, still, my language was comprehensive enough to include the whole range of means. True, I did not attempt to argue the existence of motives that were not supposed to be called in question, taking it for granted that all would admit their power and importance. I did not think it necessary to prove my own conscientiousness by a rhapsody upon conscience in general. Indeed, I believe a good conscience void of offence is a quiet, faithful monitor, quick and sensitive within, but quite unobtrusive; too busily employed at home to seek occupation abroad; acting much and saying little; so conscious of its own agency that it does not imagine it will be called in question. An ostentation of morality is the next worst thing to an ostentation of religion. Deliver me from a prating conscience; it seldom acts, often professes, but never *confesses*. Such a conscience has more of show than of reality.

But though I did not dilate upon the higher functions of the moral nature, I most unequivocally acknowledged their rank, and claimed their admission and cultivation. I did not encourage appeals to the vanity of children and call it sense of duty; nor recommend addressing the reason before it is developed. I have no doubt that a love of approbation is often mistaken for a love of duty in children, as is a love of popularity in men. Besides, the first act of reason is to recognise the duty of obedience, — "a child is not a rational being until he obeys." I therefore started with obedience as the first step towards the development of the higher faculties

of the soul; and to secure it, claimed the admission of "an appeal to the most appropriate motives, that a true heart and sound mind may select, among all those which God has implanted in our nature; preferring always, [ALWAYS,] the higher to the lower," — (*Remarks*, p. 104;) — which plainly means, that we should address the highest motives which are available; and since I have distinctly called the fear of physical pain the lowest motive, I have virtually said, almost in so many words, that the rod is the last thing to be used. While, therefore, other means are not dwelt upon, because they are not objected to, all appropriate means are nevertheless distinctly admitted, and precedence is allowed and claimed for the higher. The existence of the lowest motive and the consequent propriety of its use are argued at length, because, and only because, they are assailed; and, moreover, they are defended not for their own sake, but as subservient to the noble purpose of developing and perfecting the higher elements of the soul; that, under whatever circumstances, no proper means may be left untried towards the attainment of so important an end. Nay, more; to guard against being construed to encourage reckless infliction of pain, I gave such a definition of the term punishment as would afford no countenance to abuse. To make the matter clear, I will here quote from the "*Remarks*" the conclusion of the argument, the cautionary definition, and the philosophy of physical pain as an agency to effect moral results. The brackets and italics, though irrelevant here, will be of use hereafter; the former enclosing passages which the "*Reply*" omits while it quotes the rest.

"Since, then, fear is most predominant in childhood, being the natural concomitant of weakness and dependence, we should take advantage of it, and make it subservient to good ends.

"But if we admit the use of fear to secure obedience, we must consequently admit the use of punishment; for nothing can exist in an active state without an object upon which to act. [*Thus, there can be no fear of that, in the existence of which there is no belief.* Here, then, we arrive conclusively at the decision of the great ques-

tion at issue ; namely, that the doctrine of the use of physical punishment has its foundation in nature and necessity.

"Before proceeding any further, we wish, in order not to be misunderstood, to restrict the word punishment to its proper signification ; namely, the legitimate infliction of a penalty for wrong-doing, with a view to promote the good, either of the individual upon whom it is inflicted, or the general good of the community of which he forms a part, and to whose welfare as a whole, his own must be, in some sense, subservient. All capricious and vindictive acts of violence, therefore, under the name of punishment, we set aside as foreign to our subject ; inasmuch as they constitute the abuse, rather than the use, of what we defend."] — *Remarks*, p. 136.

"Punishment is of various kinds. It may be a look only ; it may be a word more or less severe ; or it may be a privation ; or a task ; or a restraint upon personal liberty ; or a pecuniary forfeiture ; or a blow. Whatever it be, it must be disagreeable to the receiver, in order to constitute it punishment. Being not persuasive, but compulsory and retributive, it is at first regarded and treated as an enemy ; it thus finds the whole nature in a state of rebellion, and inclined to resist ; consequently the infliction of the penalty is immediately followed by the vexation and chagrin arising from offended pride ; the necessity of yielding ; the mortification of being conquered. Thus far nothing has been done but to develop and bring to light latent evil, [*and reveal it more clearly to the consciousness of its possessor ; but the final good is not yet attained. At length the unpleasant scene is past ; the pain subsides ; the blinding influence of passion ceases ; the quick instinct of self-defence settles into quiet calmness ; and after a hasty attempt at self-justification, succeed reflection, deliberate thought, unswerving self-examination, and finally, if all is right, conviction of wrong-doing, sincere humiliation, repentance ; which is the true moral fruit. 'No chastening for the present seemeth to be joyous, but grievous ; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.'* We see here the true moral of the scourge. We see here how one person, duly responsible for using means to advance the welfare of another beneath him, inflicts physical evil to produce moral good ; the act is evil in relation to the physical nature merely, but good in relation to the moral. Now since by the law of precedence, the former is merged in the latter, the violence of the act is only apparent ; it is really a moral act, as it springs from a moral motive in the doer, and aims at a moral result in the subject. It is too common to speak of corporal punishment as violence and outrage. But it is as much an abuse of language, as it would be to call it an act of outrage to rouse an invalid from a refreshing sleep, in order to save him from being consumed by the flames. A contest between two for mastery, where neither has the right to rule, is an exercise of brute force, and may properly be called violence and outrage. But the

true use of the rod, so far from being similar to this, is its direct opposite. It aims to prevent violence, by teaching the necessity of subjection. Physical coercion is but the final appliance of moral suasion; a means of arousing the attention to those expostulations which should always precede, accompany, or follow it, and of thereby saving them from being disregarded."] — *Remarks*, pp. 138–9.

This brings us to serious matter; — to a tissue of misrepresentation for which I know no parallel. Mr. Mann puts forth all his strength to attack a doctrine of his own invention; — a doctrine which my argument not only does not establish, but virtually and plainly forbids. He thus sets up a hideous man of straw, as if with a view to gain support and sympathy by prostrating it before the eyes of the admiring public. The creed he declaims against, I have never acknowledged or even thought of. Punishment for its own sake! It would answer as a penal code for Pandemonium. It contemplates those whose motto is, "Evil, be thou my good." No conscience, no love, nothing but stripes and torture. The very passion for despotism and cruelty. And I am presented as a living example of practical devotion to such an inhuman creed, and am further pointed at, in no very ambiguous manner, as a teacher likely to impair the moral health of my charge, and am virtually threatened with the utmost force of his opposition. The following is the language to which I now more particularly allude.

"As to the personal gibes and girds, scattered up and down through this section, I make but a single remark. They were evidently intended to give me pain; for there is an air of quiet luxury about them, as though their author saw them already inflicting their pangs upon my bosom, and was gloating over the spectacle. They have given me pain, — nay, anguish; — yet not on my own account, but on account of those children, over whom the same spirit which has thus causelessly assailed me, daily presides. But let those personalities pass. I will not be drawn aside from an attempt to rescue children who are exposed to such moral mutilations, as an observance of these doctrines would inflict, though I should be tempted by apples of gold, or assailed by darts of fire." — *Reply*, pp. 143–4.

Those who, after a careful examination, cannot see that the doctrine of the "*Remarks*" is the direct opposite of that held

up to merited odium in the "Reply," the furthest removed from it possible, will scarcely be convinced by any thing that I can write. The very purpose of my writing is to invite to such examination.

The mind of the reader is prepared for the reviewer's interpretation of the section, by the following graphic language.

"The intimations of that system which had been given before were only a few clouds rushing, here and there, athwart an angry sky; — it is here, that the 'Remarks' introduce us to a frozen midnight, where the light of love is extinguished, and all moral sentiment and humanity are congealed.

"I proceed to make a few extracts, in order to show the pith and marrow of this lamentable section. In doing so, I must take them mainly from its later pages, for it is so arranged that the illustrations come before the principles, — the application of the argument to me, is at the beginning, while the premises are at the end." — *Reply*, p. 128.

And where is the conclusion? Both the premises and the conclusion of the argument, as I understand it, are independent of Mr. Mann. The intention was not to apply argument to him, (it might be inapplicable,) but to dispose of his seeming analogies as irrelevant, so as to leave argument possible. The order of the "Reply," I presume, is made in strict accordance with the author's views of the "logical principles of arrangement." The unauthorized conclusion is at the beginning, (or earlier,) the premises do not exist, except by false construction, and "the application of the argument [or, rather, abuse] to me," is apparent throughout. This arrangement is fortunate, since the reader needs to have in his mind an idea of the horrible doctrine set up, in order to relish and sanction the fierce denunciation of its reputed author. I am reminded of the Secretary's repeated and emphatic phrase, "*a case is to be made.*" For surely it seems as if a case was to be made against my doctrines; and, indeed, the notions of the times rather favored such an attempt.

Let us now examine the manner in which "abhorrent doctrines" are derived from the "Remarks." This process begins on page 130 of the "Reply," to which, as well as to several

immediately succeeding it, I shall devote especial attention. Page 130 is the commencement of particular criticism, and is singularly appropriate to usher in those which succeed it. What shall be said of its falseness? This quality, considered in connection with the irreverent levity of the concluding phrase, renders the authorship of it a most unenviable distinction. I hope it may remain unsurpassed by any writer professing to aim at truth, or to respect religion. It is melancholy to read it and think by whom it was written; written, did I say? nay, more; printed, corrected, and published, and sent out to the world.

The argument starts from authority, and supposing it resisted, after appeals have been made to the higher motives, claims to address fear. Having thus established the necessity, when other motives fail, of appealing to the lowest, it proceeds to show that the admission of punishment necessarily follows the admission of fear. By turning back to page 13, the reader will see, from the italics, that the "Reply" leaves out entirely the sentence,— "Thus there can be no fear of that in the existence of which there is no belief;" a sentence so explanatory of the preceding as positively to forbid the inference which Mr. Mann draws. Pray tell me now, candid reader, after glancing over those few lines in question, what is it that cannot "exist in an active state without an object upon which to act?" Is it not plainly fear, even without the aid of the omitted line? And what is the object? A school-boy would answer, punishment. "If we admit the use of fear to secure obedience, we must, consequently, admit the use of punishment; for nothing can exist," &c. But what says the "Reply."

"Here, then, is the philosophy of *School Discipline*. Authority, Force, Fear, Pain! The ideas of Childhood and Punishment indissolubly associated together, because, as it is said, 'punishment' cannot 'exist in an active state, without an object on which to act;' and, as 'dependence is the distinguishing feature of childhood, the kindred doctrine of unconditional submission is more easily taught, the earlier it is attempted.'" — *Reply*, p. 130.

Let it be noticed, that this last sentence, "dependence," &c. is taken from another connection, on page 130 of the "Remarks," (the preceding quotation, already verbally false, being from the 136th page,) and thus adroitly made to help the desired inference, that the "Remarks" advocate punishment for its own sake ; that it is desirable, and therefore demands "objects" (children) upon which to act ;—that we consider children food for the rod, as Falstaff's men were for powder. That is the doctrine which he has the hardihood to attribute to me, and which furnishes a topic for so much ranting declamation. Can the reader tell how that inference is *drawn*? The man whose mind was prone to suggest such an idea, had better not trust himself to use the rod ; or even to lash schoolmasters with the pen. But he continues,

"And, as an appropriate close to the whole,—after the authority has been asserted, and the punishment inflicted, and the pain suffered,—it is said, that 'thus far, nothing has been done but to develop and bring to light latent evil.'"—*Reply*, p. 130.

This is, indeed, "an appropriate close" to the horrible sentiment set forth ; it encourages the search after evil, not to eradicate it, but to embrace it as the *το καλον*. It is made the *close* to my argument, however, only by substituting a period for a comma, at the pleasure of the reviewer, and thus cutting off the most important clause, and that upon which the moral fruit depends ; namely, "and to reveal it more clearly to the consciousness of its possessor." Thus, without any authority, is a full stop put to that development of good, which a consciousness of evil should incite us to effect by a conflict with evil. It is well for us to consider that a consciousness of evil must necessarily precede the rejection of it. "He that confesseth and forsaketh his sins shall find mercy,"—confessing before forsaking, and, of necessity, consciousness before either ; since we cannot sincerely confess what we do not feel. But the thought of punning *so seasonably* upon the phrase, "bring to light latent evil," seems to swallow up every other

consideration ; and sadly appropriate is the profane wit to follow the false construction. Please compare the following with what immediately succeeds the word "evil" in the "Remarks," which may be found, commencing with italics, on the 14th page of this Rejoinder.

"As well might the felon who explodes a magazine of gunpowder, and destroys the city it was manufactured to defend, say that he has only 'brought to light latent evil.' As well might the madman who cuts down dikes and lets in the ocean to submerge provinces, with all their cities and their cultivation, say that he has only 'brought to light latent evil;' and that the 'final good is not yet attained.' None can bring 'final good' out of such a course, but He who has the power of 'educing good from ill;' and surely, if such a philosophy is to prevail, and our practice is to be conformed to it, He, whose prerogative it is to bring good out of evil, will be supplied with a superfluity of the raw material upon which to work." — *Reply*, p. 130.

I might stop here, for the reader who fully comprehends the merits of that page will be sufficiently on his guard. On the other hand, to one who views that page as just, (and the matter is so handled that a cursory reading may lead to such a result,) any thing that follows may seem gentle enough, considering to what it is applied. But I proceed, tedious and irksome though it be, to point out other perversions. I am sorry that I can find little else but perversions to present.

The "Reply" continues,

"Authority, Force, Fear, Pain! These motives, taken from the nethermost part of the nethermost end of the scale of influences, are to be inscribed on the lintels and door-posts of our schoolhouses, and embroidered on the phylacteries of the teachers' garments." — "Throughout this whole section, *conscience* is nowhere referred to, as one of the motive-powers in the conduct of children. The *idea* seems not to have entered into the mind of the writer, that any such agency could be employed in establishing the earliest, as well as the latest relations, between teacher and pupil." — "In two or three instances, it is true, some mention is made of higher motives, but in so vague and general a way, that they seem to be formulas of speech, caught from the society in which the writer may have moved, rather than living, fruit-bearing principles in his own breast. Had he made no allusion whatever to the higher regions of the moral world, I should have hoped that he might, at some time, be won upwards to

behold their beauties, and detained there to admire them. But that hope he has nearly extinguished, for he has referred to them with such indifference and coldness, as to show that they were uncared for, rather than unknown." — *Reply*, pp. 130–133.

The discourtesy of these latter sentences is equalled only by the falseness of the second. What does the Secretary mean? Conscience nowhere referred to! That is a bold statement. Conscience nowhere *referred* to, throughout this whole section! Let us see. On the second page of the section, in the very statement of the plan, it is said,

" — We shall attempt to show that all school order, like that of the family and of society, must be established upon the basis of acknowledged authority, as a starting-point; and shall endeavor to maintain, not only the right, but the duty to enforce it, by an appeal to the most appropriate motives, that a true heart and sound mind may select, among all those which God has implanted in our nature; preferring always, the higher to the lower." — *Remarks*, p. 104.

That has reference to pupils; — but what is said about teachers?

" May their firmness of principle be commensurate, at least, with their sensitiveness to reproach; so that, however much they may suffer in their feelings, from the contemptuous sarcasm of those who denounce them as brutes and barbarians, they may yet stifle feeling, and, listening rather to the dictates of conscience and duty, be guided more by the fixed principles of a true scriptural philosophy, than by the changeful notions of fluctuating experimentalism." — *Remarks*, p. 108.

Conscience, it is here said, must prevail in spite of the dictates of feeling and impulse. Indeed, its office is to regulate and control the affections, and to secure the performance of what is right. "Fiat justitia," is its cry. It bids us walk with a firm and steady tread in the path of truth and duty, whether that path spring up with thorns or be decked with roses; whether fortune smile or frown; whether we meet there the cordial sympathy of friends, or are chilled by their cold averted glance. Conscience is the highest appeal, and therefore, by the doctrine of the "*Remarks*," the first to be made, and the reader is to be pitied who failed to discover it.

Again, in reference to all, it is said,

“ If we leave out from our philosophy, any of the constituent elements of human nature, we destroy the equilibrium, and well-balanced character cannot be formed. We must take human nature as it is.” — *Remarks*, p. 125.

“ If we move all mind to action by an appeal to one motive mainly, we distort character greatly ; if we appeal to a few leading motives, we distort it, though less ; if we adopt the principle of overlooking a single one even, we may, and, in many instances, unquestionably shall come short of the best results. Every thing is to be used as not abusing it. Nothing is to be despised. Emulation, alone or principally, for all minds, is very objectionable ; so is fear ; so is sympathy ; so is the pride of intellect ; or the pride of virtue. So are any or all of them combined, to the exclusion of some other principle which as really exists as any of these ; for that one, whatever it may be, has its uses, and may in certain individuals be the very one which needs strengthening.” — *Remarks*, p. 126.

Am I told, then, when my aim evidently is to regard the integrity of the nature in education, to recognise and profit by every element, and am directing my efforts to secure the recognition of even the lowest principles, for the sake of the integrity and highest development of the whole, am I seriously told, and in the face of so many distinct specifications, that the highest faculty of the moral nature is not even *referred* to ? I thought the spirit was more important than the letter, especially in morals. Indeed, in every thing but mere talk, utterance is subordinate to language, and both should be subordinate to thought. A verbalist may think differently perhaps. I have somewhere heard of a *literal* lady who once passed severe censure upon an excellent thanksgiving sermon because the *word* thanksgiving nowhere occurred in it.

Again :

“ Care should be taken not to confound generosity with justice.” — *Remarks*, p. 129.

“ The governed is to obey from a sense of obligation.” — *Ib.*

How can we lead children to distinguish between generosity and justice, and to obey from a sense of duty, without an appeal to conscience ?

What are "those expostulations which should always precede, accompany, or follow it," [punishment,] (*Remarks*, p. 139,) but appeals to the conscience?

The manner in which I wrote shows more respect for the conscience than any mere avowal of its importance could have done. There is no proposition in which I acknowledge my belief in Christianity, or even the existence of a God; yet I think both ideas are pretty strongly implied. I gave precedence to the higher motives in the outset. Was it necessary to keep repeating this statement, as if I doubted it myself. An unqualified admission is rather weakened than strengthened by dwelling upon it. Yes, is the strongest assent, and No, the strongest denial, in those who mean what they say.

"The most pitiless part of this doctrine of absolute 'authority' and unconditional 'subordination;' and of force, and fear, and pain, as the means of securing them, is, that it makes no exception of sex, or age, or disposition." — *Reply*, p. 132.

The phrase, "*and without making any exception as to age, sex, or disposition*," occurs again, in italics, on the 144th page. Let us see how far it is true. What means "an appeal to most appropriate motives that a true heart and sound mind may select, among all those which God has implanted in our nature; always preferring the higher to the lower;" if not to except from the fear of pain those in whom higher motives may be effectually addressed? Indeed, the most effectual way to give force and dignity to high motives, is to make proper use of the low when they are appropriate. "Physical coercion is but the final appliance of moral suasion; a means of arousing the attention to those expostulations which should always precede, accompany, or follow it, and of thereby saving them from being disregarded." — (*Remarks*, p. 139.) What means this?

"Its [education's] office is to strengthen by exercise and culture, that which is too weak and to weaken by disuse and opposition, that which is too active and strong; to subdue the lower to the higher

principles, and to produce thus the most perfect and harmonious whole." — *Reply*, p. 126.

And this? already lugged in to help out a false inference.

"Moreover, since dependence is the distinguishing feature of childhood, the kindred doctrine of unconditional subordination is more easily taught, the earlier it is attempted." — *Reply*, p. 130.

And this? especially the last two periods:

"Now the lowest kind of fear has for its object physical pain. It is this that prompts us, in the earliest stages of our development, to the use of care to protect ourselves from harm. Deprive a child of the fear of receiving injury, and, if he were allowed freedom of action, his physical existence even, would be constantly endangered. We see then how indispensable is this sentiment, at that early age, to preserve one safe till the period arrives when he will be fitted for the exercise of those of later development, and which, as life advances, are to connect him with higher and wider relations. In seeking to promote the welfare of a whole, we must have reference to all its parts; and if it is in its nature progressive, we must deal with each element at the proper time of its development, and to such a degree as the case demands. We must begin at the foundation and work step by step along, keeping as far as possible the end in view, but always adapting our means to present conditions." — *Remarks*, p. 135.

If those sentences do not imply, nay *require*, discrimination, distinction, exception, in regard to age, sex, and disposition, and indeed every variety of condition, I should like to have the Secretary, in the plenitude of his philological wisdom, and the exactness of his unerring logic, point out and *demonstrate* what they do mean. He has given us to understand that he knows the "etymology of the word atmospheric," — will he favor us with the rules of construction by which he converts the comprehensive meaning of those periods into a nonentity? If all my testimony is to be *ruled out*, the least I can ask is, to be shown how it is done. Can we learn from him the art, not only of constructing sentences without meaning, but of inverting and even annihilating the meaning of those constructed by others. Happy faculty! When we reflect how many wretched books have been written, one

cannot help coveting the complacent satisfaction to be derived from thus nullifying their wicked and subversive tendencies.

But he continues, in immediate connection,

“Every one knows that there are children, especially females, in all refined communities, who go to school with hearts overflowing with respect and trust, and a feeling that borders almost upon reverence, for their teacher. Their good-will and obedience are salient, and they leap forth, unbidden, to meet the demands even of a harsh and unsympathizing master, as the early spring flowers burst out from the warm, vital energies that reside beneath the surface, to melt the snows that would congeal them. But this spontaneous obedience is not enough. The doctrine of the ‘Remarks’ is, that *a case is to be made* with such children.”—*Reply*, p. 132.

Need I deny the justice of that last assertion? A case is to be made with *such* children! Who said or intimated that a case was to be made with *such* children? I did not. I have said the opposite of that, (*Remarks*, p. 128;) “We admit that the easiest, and where the doctrine of subordination is not questioned, the best way to gain a compliance with our wishes is, to allure to it by kind treatment and agreeable manners.”

The “Reply” continues, quoting from the “Remarks.” I will quote more fully to show the bearing of the passage, and enclose in brackets what the “Reply” does not quote. The italics mark a passage which I beg the reader to notice.

“[The present is an age remarkable for the ascendancy of sympathy over the sterner virtues. Kindness, powerful, overwhelming in its proper sphere, has assumed a false position; has stepped beyond the limits of its legitimate control, and, having wrought such mighty magic with human misery and guilt through the benevolent labors of Howard, Fry, Dix, and a host of others less widely known but equally deserving, seems almost ready to be crowned the omnipotent regenerator of the race, to purge the heart from sin and sanctify it unto holiness. But, in our admiration of the efficacy of one agent, we must not despise or overlook the value of others. Kindness cannot supply the place of authority, nor gratitude that of submission. We admit that the easiest, and where the doctrine of subordination is not questioned, the best way to gain a compliance with our wishes is, to allure to it by kind treatment and agreeable manners; but we deny that such compliance is any test of the spirit

of obedience.] True obedience [is a hearty response to acknowledged authority. It] does not voluntarily comply with a request, but implicitly yields to a command. When the mandate has gone forth, obedience does not obtain, till the will of the subject is merged completely in the will of the ruler. [Sympathy may render obedience a pleasant act, and indeed may alone produce a prompt compliance, when simple authority would be powerless.] Care should be taken not to confound [generosity with justice,] voluntary consent with unconditional surrender. [External actions which are alike, often spring from motives which are widely different, and even opposite.”]

“*The ruler [is to demand submission, not to himself, from a feeling of personal superiority, but to the station he fills, from a respect in his own mind for the abstract relation of order and authority. His own right he may waive, ‘not rendering evil for evil, but contrariwise blessing.’ But the authority vested in the relation he sustains, he may not thoughtlessly yield up; it is not at his disposal. He] governs not for his own sake, but to teach obedience to others. The governed, on his part, is not, from sympathy, and affection, and harmony of opinion, to obey the individual, but the authority residing in him rather, from a sense of obligation.*” — *Remarks*, pp. 129.

How can the reader of the above fail to see that my purpose was to define obedience, as such? Mr. Mann quotes just enough of my language to show that I would claim obedience, if need be, in spite of “sympathy and affection,” &c., but leaves out those parts which remind the reader that I am only seeking to guard against confounding things which appear alike, and mistaking that for obedience which is but the semblance of it. The superficial manager, skilled in moving minds by addressing their predominant tendencies, will incline to the use of those means which will most easily and readily accomplish external results. He will address the vanity of those whose vanity is already excessive; abuse the fears of the timid; nurse the self-complacency that needs to be rebuked; and stimulate the ambition of those whose strongest impulse already is to surpass others. To secure from children, by artifice, a course of conduct which plain-dealing will not effect, is at best a questionable policy. One who has the heart to do it, may indeed cheat the wilful into *acts* of obedience by cunningly cherishing in them a hidden *spirit* of disobedience; but in doing so, he really strengthens what he

seems to resist. We should especially reject and repel flattery in our intercourse with the young. Its tendency is bad in proportion as its agency is effectual, since those who relish it the most are the most likely to be injured by it. Its essential element is falsehood ; and, therefore, it must impair the perception of truth in both giver and receiver.

But let us follow Mr. Mann.

“ The child, then, animated by sentiments of duty and love, and seeing the reasonableness of the teacher’s requisitions, is not to obey them ‘ from sympathy, and affection, and harmony of opinion,’ but rather from a knowledge of the ‘ authority that resides ’ in the teacher, and from the punishments which, as fear forewarns him, will back it.” — *Reply*, p. 133.

What nonsense is here attributed to me ! to say nothing of the flagrant injustice done to my sentiments. The child animated with a sense of duty and love, and seeing the reasonableness of the teacher’s requisitions, is not to obey them from sympathy, and affection, and harmony of opinion ! *Such* a child cannot but obey from sympathy, and affection, and harmony of opinion. Obedience is the very key-note of the sweet harmony that reigns in such a soul ; if that be not true, jarring dissonance at once grates upon all its fine sensibilities. Obedience with him is the dictate of feeling ; his reasonableness has blended all his motives in beautiful unison for the product of good moral results. He has learned to recognise the first duty of a dependent creature, — obedience, — and to comply with a rightful command sends an instant delight through his whole moral nature. Obedience, sympathy, affection, are one with him ; they move together to the same end, — duty and truth. His maxim is, “ choose what is most fit, custom will make it the most agreeable.” He has reasoned from duty to affection, till affection spontaneously moves him to duty. Whoever seeks for the sympathy of such a one in acts of disobedience, will find but a feeble response, if he do not meet repulse and rebuke. Respect for authority and truth, is a deeper element in good

character than some are apt to imagine. But it is repeated again, with emphasis,

“ *A case is to be made* with such children, to see if there is any feeling of justice, or independence, or manliness in them ; or whether they are mere slaves and dastards, who, in the language of another part of the ‘ Remarks,’ are to ‘ work ’ with ‘ fear and trembling.’ ” — *Reply*, p. 133.

Another instance of torturing perversion ; to see and understand which, is to frown upon it. If I am thought to pass too lightly over such misrepresentations, let me ask what language could be adequately severe ? I need only exhibit them. St. Paul says, “ Work out your own salvation with fear and trembling.” In attempting to point out want of appositeness in one of Mr. Mann’s “ striking analogies,” I said,

“ In imparting moral and mental culture, the teacher’s influence may be modified by a thousand varying circumstances, both seen and unseen, external to the child, and inherent in him, over which the teacher can exercise but a very limited control. We can never say, in the moulding of character, these are our materials, and these are our circumstances, and such and such will be our results. Education, here, with all her boasted powers, must

‘ Learn to labor and to wait ; ’

leaving much, in faith, for the child to work out himself, with fear and trembling.” — *Remarks*, p. 118.

The expression “ leaving much, in faith, for the child to work out himself,” suggested to my mind, by verbal association merely, the remaining words, “ with fear and trembling.” That passage has specific reference to moral and mental culture, and so far from laying stress upon hasty, coercive measures, sets forth the necessity of *leaving much, in faith*, of sowing good moral seed and leaving it to germinate and bring forth fruit in the future. The whole connection in which it stands, gives not the slightest ground for the suspicion even, that the subject of physical pain was present to my mind ; yet see what has been made of it. This captious manner of ringing changes upon my phrases, converting

serious thoughts into nonsense and worse than nonsense, in order to sneer at and ridicule them, is truly deplorable.

Again resounds that dreadful cry, — those words arranged and set in order by the reviewer (they are not mine) to give effect to his own distortions. They are repeated not less than six times in the course of the section ; as if their frequent use might render them appropriate.

“ Authority, Force, Fear, Pain ! These are the four cornerstones of ‘ School Discipline.’ Not Duty, Affection, Love of Knowledge, and Love of Truth ; but Power, Violence, Terror, Suffering !

“ Where, through this whole section of the ‘ Remarks,’ is there any recognition of the sentiment of that disciple, whom Jesus loved above the rest, — ‘ There is no fear in love ;’ ‘ Perfect love casteth out fear, because fear hath torment ;’ ‘ He that feareth is not made perfect in love’ ? Where is there any recognition of what the Apostle to the Gentiles declared, — ‘ Love is the fulfilling of the Law ;’ ‘ He that loveth another hath fulfilled the law’ ? Where, — to approach the very source of Christian faith, — where is any deference yielded to the words of the Saviour, ‘ If ye love me,’ — not, if ye fear me, but, — ‘ If ye *love* me, keep my commandments’ ? And again : ‘ He that hath my commandments and keepeth them, he it is that loveth me.’ And again : ‘ If a man love me he will keep my words.’ And again : ‘ He that loveth me not, keepeth not my sayings.’

“ The poet, at once the most philosophical and spiritual in our language, has said,

‘ Love and love only is the loan for love.’

But all this is discarded in the philosophy of the Thirty-one. The brief, but terrible motto, on their banner is, **AUTHORITY, FORCE, FEAR, PAIN !** These are the hideous ministers who are to stand around the ‘ ruler’ of the schoolroom, — to wait upon the voice and do the bidding of one more hideous than themselves.” — *Reply*, pp. 133–4.

The “ Remarks ” imply the excellency and power of love, just as they do the supremacy of the conscience. As conscience, being the highest element in the moral nature, is allowed precedence of all other appeals, so “ that perfect love ” which “ casteth out fear,” being the highest attainment in the spiritual nature of man, — the end for which we live, unless we live in vain, — includes and sanctions all the means that may properly be used to secure it. True, “ love is the

fulfilling of the law," but not the abrogation of it. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The teachings of Christ give us no ground for the inference that the Christian's path is always directly pleasant and inviting. That perfect love casteth out fear, does not deny the previous existence of fear, but rather asserts it. "When that which is perfect is come, then that which is in part shall be done away." This state of perfectness must mean that union with God which can succeed only to the total renunciation of self. I am sorry to have been thought to undervalue the high end for which we were created,—the reception of Divine love. I did not think that a doubt might arise in the mind of any reader, whether the best welfare of the pupil was to be the paramount object in the use of all means. True love regards not so much the present, as the future and final well-being of its object. "As many as I love I rebuke and chasten; be zealous, therefore, and repent." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Needed chastisement, then, is evidence of love, and such chastisement only did I advocate. Even of Christ it is said, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." And he himself says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Nothing can be plainer than that true Christianity, or "perfect love," which John so much dwells upon, must be preceded by the abandonment of the

dearest earthly ties, and even of all self-love. While we aim at perfection we must not forget nor shrink from the perfecting process. Christianity promises no enduring peace to those who seek it anywhere but beyond the cross. "Blessed are they which do hunger and thirst after righteousness, [not happiness,] for they shall be filled." We must begin with humility, if we would end in love.

Our Saviour warned his disciples against the example of a certain class of men who thought they should be heard for their much speaking. Mr. Mann seems to attach wonderful importance to a repetition of his reasoning. He insists upon proving that appeals to the conscience, &c., will be effectual, even in cases where it is premised that they will *not* be effectual; thus excluding the premises from the conclusion; — a most persevering mode of reasoning, showing enterprise if not induction. Since the premises will not lead to the conclusion, he arrives at it whether or no, independent of their authority. Observe how assertion can outweigh argument. I will insert, in italics, what the "Reply" does not quote.

"Page 135, the 'Remarks' say, — *In instances, therefore, where, either from the peculiar condition of the subject, or the degree of temptation, 'the spirit of opposition is too strong to be overruled by those higher and more refined motives upon which we should always rely when they are active, we are left without resource unless we appeal to fear.'* I deny that any Christian man, or any enlightened heathen man, is left without resource, under such circumstances, 'unless he appeals to fear.' He has the resource of conscience, which is no more extinguished in the child's soul, by the clamorous passions that, for a time, may have silenced its voice, than the stars of heaven are annihilated by the cloud which for a moment obscures them from our vision. He has the resource of social and filial affections. He has the love of knowledge and of truth, which never, in all its forms, is, or can be, eradicated from a sane mind." — *Reply*, p. 135.

Did we not suppose an emergency in which the degree of temptation or the strength of will is such as to baffle them all? Yet, says our logician, I deny that any Christian man, or any enlightened heathen man is without resource *under*

such circumstances. What is the meaning of *such*? like those above described; namely, in which higher motives are unavailing to effect obedience. Thus, the reasoner denies the very premises assumed.

He further says,

“What a damning sentence does a teacher pronounce upon himself, when he affirms that he has no resources in his own attainments, his own deportment, his own skill, his own character; but only [*only*] in the cowhide and birch, and in the strong arm that wields them!” — *Reply*, p. 135.

“Damning,” indeed, but who dreamt of such a teacher? What an unfortunate exhibition does a man make of himself who violates his premises for the sake of his conclusion; and then inveighs against his opponent upon the strength of it.

Mr. Mann quotes from the first chapter of Isaiah, with an air of triumph, and remarks, in connection, as follows:

“Even the Sovereign of the universe, — Jehovah himself, — at the close of that awful array of iniquities and transgressions which the people of Israel had committed against Him, breaks out in these words, ‘Come, let us reason together, saith the Lord.’ The Creator of heaven and earth, forgotten, contemned, blasphemed by the people whom He had chosen, after setting before them a catalogue of sins, such as no other people had ever committed, against such love and protection as no other people had ever experienced, lays aside the terrors of His omnipotence, and appeals to His apostate children *as rational beings*. He puts himself on an equality with them, — to reason with them as one man reasons with another.” — *Reply*, p. 137.

I object to the expression, “He puts himself on an equality with them,” &c. “To whom, then, will ye liken me, or shall I be equal? saith the Holy One.”

I wish the reader would examine that whole chapter. I will quote verses 16–20 including the above passage:

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be

willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." — *Isaiah* i. 16-20.

What could be more to my purpose; surely, I must thank Mr. Mann for this reference. How conclusively does it show that *willing obedience* is the only condition of reconciliation with God!

"But when a child who has never been taught the distinction between right and wrong, whose whole instruction and example have tended to obliterate all distinction between right and wrong, in his mind, comes before these Boston teachers, *they* have no resource unless they appeal to 'fear;' and lest some friend or champion should strive to defend them, on the ambiguity of the word they have used, they fasten an indelible stigma upon themselves, by saying, in the next sentence, 'Now the lowest kind of fear has for its object physical pain.' I say, then, let this, their only 'resource,' be taken away, and let us go back to barbarism without carrying the most cold-blooded doctrines of civilization with us." — *Reply*, p. 137.

"And lest some *friend* or *champion* should strive to *defend* them on the *ambiguity* of the word," — a characteristic suggestion! I did not wish to obscure my meaning by the use of *ambiguous* words, nor to avoid any "stigma" which sophistry and misrepresentation might aim to "fasten" upon me, for the avowal of honest opinions and sound doctrines. It was not my purpose to write forty-two pages in the "Remarks," and claim sympathy for the time and labor that it cost me, (us, as I said,) (us, as Mr. Mann contemptuously repeats,) without saying something. Non-committalism is what I repudiate, and so Mr. Mann accredits me. I flatter myself that it will take him longer to overthrow my conclusions than it did me to establish them, if he attempts it by any other argument than the *argumentum ad hominem*.

"Once more; when the Father of all wished to reclaim his rebellious people, he recounted his mercies to them, that He might enkindle their extinct gratitude. He preferred 'gratitude' to blind, abject, unreasoning 'submission.' It is left for the worms he created to prefer 'submission to gratitude.' God says, I will have mercy and not sacrifice; the Thirty-one say, We will not have 'voluntary consent,' but 'unconditional surrender.'" — *Reply*, pp. 137-8.

"Submission to gratitude" is not my language; nor did I anywhere even imply the idea of preferring submission to gratitude. I said, "Kindness cannot supply the *place* of authority, nor gratitude that of submission." The last sentence of the above extract also avers what is not true, in any sense of the word. *I did not say*, "We will not have 'voluntary consent' but 'unconditional surrender.'" My language was, "Care should be taken not to *confound* voluntary consent with unconditional surrender." The whole passage is upon the 24th and 25th pages of this Rejoinder.

I have already expressed my opinion of the character of the 130th page of the "Reply," where the first false testimony is adduced to make out a case against me. What shall be said of the passage just quoted from the 137-8th pages, where the issue is closed? — fit end for such a beginning. The argument is summed up within the limits I have mentioned, pp. 130 to 138; let him who wishes to see how a case may be *managed*, examine them. It is the very *poetry* of demonstration, and the rule of interpretation is, "What you'd have it, make it." Start from your conclusion and make your premises to correspond. The Secretary next proceeds to pass summary judgment, as follows:

"Were the date of this part of the 'Remarks' to be lost, and should a question arise, to be settled by the internal evidence it contains, as to the time when it was written, there is not a single original sentiment in it, by which its origin could be assigned to any period since the purer light of the gospel beamed upon the world; and were it to be thrown back beyond the period of our era, the better portion of that hard-hearted, stiff-necked and rebellious race, — the Jews themselves, — would rebel it as a libel." — *Reply*, p. 138.

Mr. Mann is rather sweeping in his denunciations, and so were the Jews. It was because they were *rebellious* and *stiff-necked* that they repelled Christianity, whose most objectionable feature to them was, the spirit of humility which it inculcated. But since we must grope our way back into ante-Christian darkness, to find the birth-time of the creed I have professed, when, let me ask, was the twilight dim

enough to excuse the sentiments and spirit of the "Reply." Following the hint and borrowing the language of the Secretary, I am tempted to say that were the date of this portion of the "Reply" to be lost, its existence could not be *rational*ly accounted for at all; and if civilization recedes as we go backwards, it would be most safe to assign its origin to a period bordering closely upon the fall of man.

Mr. Mann continues,

"But I believe that it would be most unjust to impute a belief of these abhorrent doctrines to all, or even to a majority of those who have subscribed them." — *Reply*, p. 138.

I have shown how *unjust* it is to impute to any one, a belief in the abhorrent doctrines represented in the "Reply." The reader has probably learned by this time to distinguish between them and the creed of the "Remarks." But, while Mr. Mann has been unfair towards our doctrines, he has been charitable to the endorsers of them. It is generous in him to provide so easy a loophole of retreat. In one instance he has been more than kind.

"But there is one of the signers of the 'Remarks,' whom I will not only advise to retract his plea of 'guilty,' but I will show that, unless he has revolutionized his whole doctrine,—not of School Discipline merely, but of human nature itself,—he is not a disciple of this gloomy faith. I refer to Mr. Joshua Bates, Jr., now of the Brimmer School, Boston, but late Principal of an excellent Grammar School in Charlestown. While in Charlestown, and before he entered the 'Association' of the Thirty-one, Mr. Bates wrote and published an admirable essay, on what he called an 'all-important' subject, namely, 'The Operation of Moral Influences in the Education of the Young.' From this essay I make the following extracts, not only to corroborate my own views by their invincible strength, but to adorn these pages by their beautiful spirit." — *Reply*, p. 138.

Mr. Bates, then, it is alleged, has revolutionized his whole doctrine of School Discipline and of human nature, because he, at one time, wrote an essay on the importance of moral influences in educating the young, and, at another time, endorsed an essay maintaining the right and propriety of a final resort to the rod, when moral means fail to secure obedi-

ence. Both essays elevate moral over physical influences. One, in pursuance of its subject, dwells upon the former, while it does not deny the latter. The other, with the same pertinency, dwells upon and defends the latter, but admits and asserts the superiority of the former.

Now where is the inconsistency? Mr. Mann seems to have no idea of compensating and harmonizing doctrines. Mercy and justice clash in his philosophy. They rather repel than attract each other. Nothing appears safe to him but that guarded speech; the test phrases of which are, *perhaps*, it *may* be, *possibly*, and in a few rare instances, *probably*; but if so hazardous a word as *always* should chance to fall out, at no great distance must be found the saving clause, "unless in most extraordinary cases." The harmony of opinions thus stated, is the harmony of deathlike silence; all is blank and meaningless, like a legal instrument without the binding clause. Because Mr. Bates has, at one time, positively asserted his belief in the importance of moral means, and at another, his equally firm belief in the value of physical means, each when appropriate, he seems to be regarded by the Secretary as inconsistent with himself. There is no inconsistency; all that he objects to in his essay is, the abuse of the rod, or its use where moral means might answer; and all that I defend is, its use where moral means have been faithfully tried in vain. The "Reply," having quoted several pages from the essay in question, exclaims,

"How could Mr. Bates, after inditing such admirable sentiments as these, subscribe to the unchristian doctrines contained in the 'Remarks!' I believe there is no inconsiderable portion of the Thirty-one, who, if these opposite views were presented at the same time, for their signature, would disown the creed they have so lately subscribed, and avow themselves to be disciples of a higher faith; and until, in some more unequivocal form, they shall extinguish the pleasure I have in this belief, I will continue to hold it. As to others of them, it is doubtless true, that a change of nature must precede a change of faith." — *Reply*, p. 141.

Justice to the principles I am maintaining compels me to deprive Mr. Mann of this consoling belief. Not a single

signer of the "Remarks" ever expressed to me any dissent from the doctrines I advanced; and further, I am authorized to say, that each individual subscribes still to the spirit and doctrines of the fourth section of the "Remarks," as he understood them at the time of signing, and as he now understands them. It may be pertinent also to say, in reply to the solitary position in which Mr. Mann places my notions, that the argument was given as a lecture before the American Institute at Portland, and the doctrines advanced were supported, to the fullest extent, by very strong minds. We have also the sympathy and countenance of a vast number of teachers both in and out of the State.*

* **CORPORAL PUNISHMENT IN SCHOOLS.**—The tendency is checked, which we observed a few months ago, to *prohibit* the use of the rod in any case, in the government of schools. We have regretted that Mr. Randall, the Assistant Superintendent of Common Schools in this State, is taking so untenable ground on this subject. But he seems to be met with arguments that he cannot overcome, wherever he attempts to inculcate his radical doctrines. In February last a meeting of the Teachers' Association of Albany county was held in the City Hall. The *Argus* says that the primary object of this meeting was to discuss the subject of corporal punishment, which had already engaged the attention of the association at its last meetings. Mr. S. S. Randall had been invited to give the association his views on the subject to be discussed, and he delivered a very eloquent and highly interesting address on the "proper government and discipline of schools;" in the course of which he advocated the entire abolition of corporal punishment, as a means of school discipline, and described it as being liable to abuse, degrading in its nature, and ineffacious in its results. He was followed by Mr. C. H. Anthony, with an elaborate argument to prove that this mode of punishment is both expedient and indispensably necessary, and that it is sanctioned by scripture, to which he frequently referred to prove his position.

After Mr. Anthony completed his argument, the following resolution was passed by an overwhelming majority, more than **FOUR FIFTHS** of the members voting in the affirmative.

"*Resolved*, That the substitution of moral suasion, to the entire exclusion of corporal punishment in school discipline, is impracticable in its operation, and dangerous in its tendency."—*New York Observer*, April 26, 1845.

The "Reply" continues,

"But the 'Remarks' claim support from the sayings of Solomon. As to this, let me observe, that I am yet to learn that the precepts and practices applicable to that peculiar people, the Jews, and to their state of civilization, are to be transferred to our times, without great modifications. I do not believe, on the one hand, that his injunctions have all been abrogated, like the Levitical law of rites and observances; nor, on the other, that they all have the inherent and perpetually-binding force of the decalogue. Nor is there any reason to suppose that, by the words 'child' and 'son,' Solomon necessarily meant boys between twelve and sixteen years of age, — ay, and girls too! Both text and context indicate that he referred mainly to children, — not to all children, indiscriminately, but only to a part, — before their moral and intellectual powers were so developed, that any man, being himself possessed of morals and intellect, could appeal to higher motives than the rod for their government. I have invariably observed, that the hardest-hearted are the greatest quoters of Solomon, both in regard to domestic and to school discipline." — *Reply*, pp. 141-2.

Appearances are deceitful, says our motto. Some hearts that seem quite soft, are hard enough indeed, when we come to try them. But does Mr. Mann mean to imply, that what Solomon said about training up a child in the way he should go, had reference merely to the Jews? There can be no doubt indeed, that the rod is meant for those only who will not regard counsel and reproof; and just that view have I taken. Will the reader, in addition to the evidence I have already

TEACHERS' ASSOCIATION. — An adjourned meeting of the Teachers' Association of this county, was held in the City Hall in Albany, on Saturday the 22d of February, 1845. The following resolution was offered by Mr. T. W. Valentine, and was passed unanimously:

"*Resolved*, That as teachers, we have watched with deep interest the controversy now and for some time past going on between the Hon. Horace Mann, Secretary of the Massachusetts Board of Education, and the Boston School Teachers; and that, while we would take no part in any thing merely personal between those gentlemen, we feel bound to express our decided approbation of the views expressed and sustained by those teachers upon the subject of school discipline."

The association then adjourned, *sine die*.
— *Albany Argus*, March 21.

E. S. ADAMS, *Rec. Sec.*

given that I recommended persuasion before compulsion, see how I arranged and graduated the different kinds of punishment; it is a strong indication of the preference given to mild means; and indeed whenever the selection of measures is referred to, however indirectly, the same postponement of the rod is evident. The passage alluded to, is near the top of page 14 of this Rejoinder, quoted from the "Remarks," and also from the "Reply." Punishment is of various kinds; it may be, first, a look; second, a word; third, a privation; fourth, a task; fifth, a forfeiture; or last, (LAST,) a blow.

Solomon alludes undoubtedly to young children; and so do I. Mr. Mann speaks of the period between twelve and sixteen, as if that were the period during which we speak of the necessity of the rod. Any person, in reading the fourth section of the "Remarks," ought to infer, that it maintains the necessity of the rod during early childhood mainly in the family by the parent; and that its use in school follows from the parental nature of school authority. I said,

"We here clothe the teacher with parental authority, not only because he stands in loco parentis by consent of law and common opinion, but because we know not how else to regard him. We admit that the teacher's authority is naturally derived from the parent. But to refer all the petty punishments of little children to the parents, besides being impracticable, would imply want of confidence in the teacher, and weaken the tie that binds him to the pupil. Moreover, without relieving the teacher, it would impose upon the parent a task that does not belong to him; and needlessly tempt the child to misrepresent his case. There is much sound philosophy in the old-fashioned threat, 'If I know of your being whipped at school, I'll whip you again when you get home.' This firm support of the teacher has a far better effect upon the child, than the opposite course of listening to complaints and nurturing in his mind disaffection and distrust. It begets parental interest in the teacher, and filial affection in the pupil. Teachers ought to be worthy of such support and confidence." — *Remarks*, p. 140.

If Mr. Mann recommends any but parental authority for children, especially young children, he does more than most writers on education are willing to do. I wrote with reference to children any and everywhere, whether in the family,

or in the infant, primary, grammar, or high school ; defending the use of the rod when other means fail. And as to the limit, twelve to sixteen, I presume most cases of punishment occur under the age of ten ; and where early training is properly attended to, under the age of six. I agree with Mr. Bates fully on this point. I may, in another place, say more of the nature of all dealing with children, and attempt to show that any but parental treatment of them is inappropriate. It should be remembered that I did not quote Solomon in a single instance. Indeed, I purposely avoided it. Since, however, the Secretary expresses some little respect for the wisdom of Solomon, I will give a condensed view of his doctrines on this and kindred subjects, in his own language. They may be commonplace, but they are equally common-sense, and perhaps are as applicable to *Gentiles* as to *Jews*.

“A reproof entereth more into a wise man than a hundred stripes into a fool.”

“He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.”

“Also to punish the just is not good, nor to strike princes for equity.”

“Chasten thy son while there is hope, and let not thy soul spare for his crying.”

“Smite a scorner, and the simple will beware : and reprove one that hath understanding, and he will understand knowledge.”

“Judgments are prepared for scorners, and stripes for the backs of fools.”

“Say not thou, I will recompense evil ; but wait on the Lord, and he shall save thee.”

“Foolishness is bound in the heart of a child ; but the rod of correction shall drive it far from him.”

“He that saith unto the wicked, Thou art righteous ; him shall the people curse, nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon them.”

“Withhold not correction from the child : for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell.”

“The rod and the reproof give wisdom : but a child left to himself bringeth his mother to shame.”

“Correct thy son and he shall give thee rest : yea ; he shall give delight unto thy soul.”

Probably the above are as familiar to the Secretary as

“the cold-hearted doctrines” of English, French, and German school literature, in comparing my views with which, he says,

“I have read most of what has been written in the English and French languages, on the subject of education, besides many of the multitudinous works issued from the German press; and I say, deliberately and advisedly, that if all the unfeeling and cold-hearted doctrines, contained in so much of the school literature of these several languages, as I have seen, were collected together, it would not equal a tithe of what is to be found in the last forty pages of the ‘Remarks.’ ” — *Reply*, p. 142.

If the last clause were amended so as to read, “in Mr. Mann’s *picture* of the last forty pages of the ‘Remarks,’” it would no doubt be very just. I have already spoken of it as a fit code for Pandemonium. Perhaps the “Remarks” are objectionable to Mr. Mann, because they settle something, and consequently differ so widely from his own *argumentative* writings. By contrast they may seem to mean a great deal, inasmuch as they cannot be resolved into absolute nothing. I presume a vague tissue of evasion, touching upon all possible means and measures as necessary, “unless in most extraordinary cases,” and leaving the matter in such a way as to satisfy a careless observer of either party, but a careful one of neither, would have been much more in accordance with the equipoise condition in which he “dares” to leave the decision of “momentous questions.”

But, after all, I am recommended to mercy, or rather pity, upon the score of sincerity, in the following terms,

“As to the spirit from which this part of the ‘Remarks’ emanated, I have no doubt of its sincerity; — but there is a sincerity in wrong more hopeless than deception itself. Dugald Stewart speaks of an ‘absolute conscience,’ as contradistinguished from an ‘individual’ one, — the former being a conscience whose decisions all just men recognise as true, — the latter, a conscience whose decisions are rarely approved by any except the mind that originates them. The latter kind, I have no doubt the writer of this section possesses and obeyed.” — *Reply*, pp. 142–3.

My conscience is on trial again. “Angels and ministers of grace defend us,” before the keen scrutiny of such a search-

ing tribunal. I wish my teacher and guide had quoted more than three words from Dugald Stewart, or, in consideration of my limited reading, had referred me to the passage. *Does* "Dugald Stewart speak of an 'absolute conscience' as *contradistinguished from an 'individual' one*"?

Spurzheim says,

"I divide it [the conscience,] first, into *natural* or absolute — the effect of conscientiousness combined with all the other faculties proper to man, those which are common to men and animals being held in subordination; secondly, into *individual, particular, or relative*, which results from the conscientiousness of every one combined with his other faculties; thirdly into *positive*, which is fixed by legislation whether divine or civil." — "This feeling in itself, like all others, is liable to aberrations and mistakes."

The absolute conscience, then, means perfect right, or conscientiousness acting above all personal considerations; a result which cannot really obtain in regard to any merely human being, since all see things more or less modified by their own selfish relations; to deny this, is to deny selfishness in some. If Mr. Maun means to say that "Dugald Stewart speaks of an 'absolute conscience'" as a specific kind of conscience found to belong to some persons, and "an 'individual' one" as a specific kind found to belong to others, he involves that philosopher in an absurdity in which I hope and trust he never involved himself. How can any man have aught but an "individual" conscience, which is his own, and which is more or less in harmony with *the* (not "an") absolute conscience, or abstract right as seen by minds unbiased, as he is less or more swayed by local, selfish, animal, or intellectual considerations. Now every man's conscience is liable to aberrations. He who thinks he has enlarged the sphere of his vision so much as to see all and lose sight of himself, may be pretty sure that he has been rather magnifying himself to such an extent, as to include and claim the homage of all. While, therefore, every just man should carefully examine the opinions of others, he will, if he is true to himself, try to be fully persuaded in his own mind; lest he adopt prevailing,

rather than true opinions. Luther had a conscience. Paul had a conscience. Socrates and Aristides had each one conscience. Daniel had a conscience. Every true man has a conscience ; and it is his own individual conscience. " Hast thou faith ? [the highest conscience] have it to thyself before God." But there is sometimes danger that a man, instead of having his conscience to himself " before God," who changeth not, may have it to himself indeed, but before his friends. Thus is produced a sort of *spurious* " absolute conscience," which deceives many, because, in following it, they only follow one another. It is not entitled to any philosophical classification, being heterogeneous and anomalous, and depending mainly upon accidental mutualities ; but, for the sake of distinction, it might be called a compensating mutual assurance conscience, for the relief and support of friends in distress. It is the exact opposite of that which Nathan followed when he said to David, " Thou art the man ;" and has a direct tendency to encourage those who have little " individual " conscience, in running moral risks. A modern discovery, this ; and forming a characteristic feature of this age of sympathetic consociation, when individuality is merged in combined union. But to come back to my own " individual conscience ;" I must have been quite successful, to have defined myself so distinctly to Mr. Mann, in a single attempt, as to enable him to decide upon the qualities of my conscience. While I acknowledge my gratitude for the care he has bestowed in analyzing my motives, I shall decline reciprocating the attention for two reasons, either of which is a sufficient excuse. First, from choice, because it is not pertinent to the occasion ; and second, from necessity, since from what evidence I possess, I am unable to come to any definite conclusion.

Mr. Mann seems, in using the following language, to draw on the robes of conscious dignity, as if to shield himself from insult, though no insult was offered.

" And has it come to this, that an officer of the government, in

the discharge of a high official duty, cannot comment upon abuses certified as existing by the highest authority, without drawing down upon himself the gravest and most offensive personal imputations. On this principle, how can the school committees of the respective towns expose abuses in the schools they were appointed to superintend?" — *Reply*, p. 143.

And has it come to this, that an officer of the government, in the discharge of a high official duty, can maltreat, pervert, and misrepresent an unoffending article, written in a kind spirit and upon a most important subject, because it points out, in a gentle manner, some contradictions in his own writings? On this principle, how can any teacher dare to utter sentiments, expressing dissent or criticism, unless at every important statement he exclaims, in style of Eastern adulation, "May he live, a thousand years, and may his shadow never be less."

"It is well known that many schools have been kept in this State and elsewhere, without the aid of corporal punishment in any form; and that other incantations, more potent than the resounding lash, or the cries of its victims, have exorcised the evil spirit from the school-room." — "I think, from the best information I have been able to obtain from all sources, that one half, at least, of the teachers who have gone out from the Normal School at Lexington, — some of whom have now kept school for four years, and others for three, — have never used blows. Committees, also, in different parts of the State, occasionally report similar schools." — *Reply*, p. 144.

To offset that, I will introduce from the Abstract of the Massachusetts School Returns for 1843-4, a few extracts, mentioning the page of each, and also the town from the report of whose committee it is taken.

p. 57. "MARLBOROUGH. — Teachers at the present day have peculiar difficulties in this respect, difficulties which their predecessors never had to meet. The good old custom of paying respect to one's elders has pretty much gone out of fashion. As some one has humorously remarked, 'formerly there were boys and girls in the world, but now the race has become extinct. They are either babies in their nurse's arms, or else they are grown up men and women.' There is too much truth in the observation. In the schools, the natural result of this feeling is an obvious want of subordination, which, if it increases and becomes prevalent, will prove the ruin of all solid and substantial improvement."

p. 117. "SPENCER. — Nothing does more to make children deserve the rod than to be told the teacher must not use it. The sound doctrine to be taught, is, that there must be authority and order in the school — without the rod if it can be, if not, with it."

p. 141. "HADLEY. — The currency of certain erroneous doctrines, — as, that teachers can have no lawful control over their pupils except in the hours of school, and that corporal punishment ought never to be inflicted, — has had a powerful influence in palsying all efforts for the support of that government, without which schools are but the nurseries of disobedience, misrule, and profligate and malignant passions."

p. 146. "PELHAM. — It seems that many teachers at the present day, having a great desire to govern without a resort to corporal punishments, govern not at all."

p. 161. "TOLLAND. — Time was, when, if a child was reprov'd or punished at school, he was, on his return home, frowned upon and punished by his parents. The authority of the school was then sustained. But it is not so now. If the child is now admonished or punished by the teacher, he often hastens home to make his complaint; and the erring parent, after hearing it, indignantly exclaims, 'Why, did the cruel monster punish my sweet little darling? Well, come here, dear, — come to me, and I'll give you some sugar plums.' And thus is the child comforted and ruined, and the teacher's authority prostrated. If parents would have their schools prosper, they must encourage and sustain the teacher in his work."

p. 181. "SUNDERLAND. — Mistaken notions on this point are ruinous. There is a strong tendency, in some of the influences which exist, to irregularity and disorder. And nowhere, (save in the family circle,) can more be done to counteract or increase this tendency than in our Public Schools."

p. 228. "WEYMOUTH. — Again, there are those who deny not the moral but the legal right of the teacher, to inflict corporal punishment on a scholar. This class, we believe, is small; but their influence upon a school is most pernicious."

The "Reply" says in a note on p. 145 :

"I have just seen the last Report of Franklin Sawyer, Esq., the Superintendent of the Public Schools in the First Municipality of New Orleans, where a system of public schools was established at the commencement of the present year, the schools being nearly as large as the Grammar Schools of Boston.

"Next to classification comes the necessity of steady and vigorous discipline, the difficulties attending which are not small and cannot be easily obviated. Corporal punishment, is, in all cases, forbidden.'" — *Reply*, p. 145.

I should place more reliance upon an experience of five or ten years, than upon that of one.

“Lunatic hospitals,” “sailors on board ships of war,” “malefactors in prisons,” are brought up again; every thing but New England children, in a New England schoolroom, with the vigor of health in their blood, and conscious freedom in their hearts; full of frolic and fun, and not a whit the worse for it either. Sensible children expect to have their excesses checked, and, if not “sicklied o’er” with the notions of the times, are rather grateful for wholesome and kind correction.

“Yes! let the Thirty-one import some amelioration of their system from the nobler philosophy of Botany Bay; and refine their notions of ‘School Discipline,’ in Boston, by adopting the principles of ‘Convict Management,’ in the penal colonies of Australia.”—*Reply*, p. 147.

We are not to fit our pupils to become convicts and outcasts, but to prevent if possible their ever becoming so. We are training children to resist temptation and learn to yield to rightful authority, not reclaiming adults whose temptation has proved too strong for them, and who, having tasted the bitter fruits of actual transgression, are suffering a lasting remedial penalty which perhaps timely correction might have rendered unnecessary. In the Report of the Prison Discipline Society of the United States, for the year 1834 or 1835, occurs the following paragraph.

“An opinion has existed extensively, *that the rod may be dispensed with* in the government of children. We learn no such thing from the history of crime. On the contrary, we find prisons tenanted by those who were not resolutely and thoroughly corrected in childhood. And if there is any one truth deeply impressed upon our minds by a laborious examination of many persons who have fallen into crime, it is this: ‘He that spareth the rod hateth his son; but he that loveth him, chasteneth him betimes.’”

Now for a rare specimen of rant and unfairness.

“Yes, Fathers and Mothers of Boston, the children,—the daughters even! — over whose opening natures you have watched with a

vigilance only less than that of the eye that never sleeps; from whom, as far as human foresight could do it, you have turned aside the thought and the example of contamination and wrong, — these are the children to whom the ruthless and immitigable doctrines of Authority, Force, Fear, and Pain, are to be relentlessly applied.

“But stop! You are not left wholly without hope. The ‘Remarks’ say, in regard to schools, composed of such outcast and miserable beings as I have described, that ‘kindness is the appropriate, and should be the almost exclusive means of influence.’ (p. 104.) And again; ‘Whatever may be said of the needlessness of compulsory or retributive discipline,’ — ‘in all institutions for elevating those who have become depraved below the common level, either by misfortune or voluntary vice, it can have but a very partial bearing upon the question of discipline in our Common Schools.’ (p. 114.) A way, then, is open, — one condition is still left, — by which you may save your children from the degradation of stripes, and the dastard crouchings of fear; and by which you may secure for them a government and training, whose means are ‘active occupations, music and Christian love,’ — ‘Christian instruction and Christian benevolence.’ Abandon them. Strip off the lineaments of love from your countenance and put on those of a fiend. Let your words scorch instead of counselling. For embraces, give blows. When night comes on, send them abroad for theft, instead of teaching them to bend their knees, and lift up their voices, in thanksgiving for the past blessings of the light, and the coming blessings of the darkness; and at last, when the officers of the law shall have seized them for theft, or burglary, or incendiarism, console yourselves with the reflection that, *for such children*, ‘kindness is the appropriate, and should be the almost exclusive means of influence;’ — that they can now be blessed by ‘Christian instruction and Christian love,’ because their present condition has only ‘a very partial bearing upon the question of discipline, in our Common Schools.’” — *Reply*, pp. 151–3.

Why comment upon such rhodomontade as this? No one can read it attentively and apply it as it is aimed, without feeling either provoked or disgusted, or both.

I am next charged “with a degree of error or ignorance,” “which would be shameful in a schoolboy,” but without presenting the reader with an example where the evidence of it occurs. I know not which to despise most, the concealment of the language containing the alleged fault, or the hypercriticism that would be at the pains to point out one so merely nominal. As to the charge of buffoonery, I know not what there is to support it, unless it be the use of a sentence

from respectable medical authority, containing the word 'chicken-broth.' I surely was not aware when I used that illustration, that there was so much vulgarity in merely naming a boiled fowl. As to the charge of comparing great and good men "to a young medical fool," it is not only unfounded, but supposes the mistake of taking the medical case from the animal region where it belongs, and applying it in the intellectual and moral region.

Still more serious matter is made out of the casual expression, "The mildest terms may portend dire consequences to the disobedient." I used it in a half-playful way, as the North American Review says; and yet Mr. Maun considers it "too pregnant with meaning to be passed by unnoticed;" and his direful imagination helps him to unfold that meaning in a style peculiar to himself. It may be found upon pages 157-8 of the "Reply;" for some excellent comments upon which, I refer the reader to the January number of the North American Review. Thus let these matters pass. Was any other writer ever guilty of such monstrous exaggeration, unless in sport?

"Dulce est desipere in loco."

The toyshop is a place for amusement.

We come now to that part of the "Reply" which may be styled, an encyclopedia of history, biography, and science, or an epitome of the moral sublime, for infantile minds, together with an entire view of "the magnificent realms of nature" as seen in a "toyshop," and viewed through [? in] a kaleidoscope. It is all to be found on pages 159-62 of the "Reply."

"Can no new turn of the kaleidoscope, whose object-glass [the *object-glass* of a kaleidoscope!] points to the magnificent realms of nature, bring no new combination of wonders to view?"

"The geometric architecture of bees, the final cause of the expansion of freezing water, the velocity of electric currents, the equal gravitation of a feather and of lead, the untwisting of a seven-colored thread of light, or the apparent aberration of fixed stars." — "The marvellous adaptations of the human frame; the laws, habits, instincts, of birds, beasts, fishes;" "sound, motion, color; the wonders of art; the treasures of literature; the revelations of science;

the history of man, the pathos of his sufferings, the nobleness of his virtues."

Look for any thing you want and there you will find it.

"Beast, bird, fish, insect, what no eye can see,
No glass can reach, from Infinite to thee;
From thee to nothing."

Nay, *nothing* itself, dancing in masquerade, assuming all sorts of shapes, "playing fantastic tricks," and, like pieces of rubbish in a kaleidoscope, dressing itself up into forms of imaged beauty, whose appearance presents unity and order and harmony, though the substance from which this shadow of regularity springs, is but a mass of deformed and shapeless fragments. A kaleidoscope exhibits nothing but itself, and itself only by trickish turns; it is full of wonders for a child, but as soon as you see *through* it, there is nothing of it, but odds and ends, pieces ill-assorted, and arranged to look like what they are not. Yet a "little child" would be much more delighted with the varying forms of deception, caused by the artful re-reflection of the ragged bits of glass, than he would with a faint view of Jupiter's belts as seen through Herschell's great telescope. Children, and some men, like to see and exhibit sights, much better than to follow out principles. The idea that in the wonders of nature there is "as much to challenge and command the attention of a little [*little*] child, as in the curiosities of a toyshop," is perfectly ridiculous. Nature is, indeed, the philosopher's toyshop. She presents, to him, on every side, subjects for contemplation and inquiry. It is also true, that "He who created the soul, and created the system in which it is placed, has made the joy of acquisition, where knowledge is rightly presented, as great to the child as to the philosopher." (*Reply*, p. 160.) It must be knowledge, however, adapted to the wants, tastes, and capacities of the individual. Intellectual effort is an amusement to the philosopher, to a much greater extent than to children in school. Yet even he submits to toil and study, tedious in themselves, for the sake of the results which are to be wrought out, and

from obtaining which he anticipates satisfaction and delight. Children, however, have not learned to look forward to future benefit; they are impatient of long processes, and one great point is to teach them to inure their minds to patient study, that they may thereby gain the power of acquiring knowledge. "We walk amidst wonders," it is true, but not all with the feelings of Sir John Herschell.

Mr. Mann, ostensibly, has done vastly better with the toyshop than with any other topic we have considered. It has called forth beautiful language and fine thoughts, though it fails to make out that education is an amusement merely. He certainly has given us the most indubitable evidence, that he belongs to a class of "teachers who have something besides 'a beggarly account of empty' heads, wherewith to satisfy the cravings of a child's curiosity," to borrow his own courteous language. A teacher, however, will need to do something else besides satisfying the cravings of a child's *curiosity*; he may sometimes have to labor hard to excite it, and often even to repress that which is too eager in the pursuit of trifles. Indeed, his chief labor consists in acting the part, not so much of a *showman* in the *toyshop*, as of a *real* man in the *workshop*. His business is not merely to furnish entertainment, but more to quicken and aid development; to correct and form the taste, rather than to pander to that which may happen to exist. Children must often leave the "novelties" of the "toyshop," and strive to cultivate a healthy relish for the *antiquities* of sober truth, whose beauty is ever new and constantly increasing, to the mind that has once learned to appreciate it.

"The Thirty-one followed me into the toyshop; and there, as it appears by the above extract from their 'Remarks,' they remain still, — holding on to a text-book with one hand, from which to *read off* their explanations; and, with the other hand, flogging the children, through lack of 'novelties' to occupy and delight them." — *Reply*, p. 162.

We followed Mr. Mann into the toyshop for the amusement

of the children that accompanied us, having full faith in the power of the toys to gratify their curiosity; not to listen to a lecture on the universe, and practice amateur flogging, for our own amusement. We leave him with a kaleidoscope for a telescope, watching the ever-varying shapes that appear within its Protean tube, and mistaking them for realities existing beyond it;—fit emblem of a philosophy which professes to lead us through nature up to nature's God, but in reality only mocks us with the fading forms of evanescent beauty confined within its own narrow limits.

“But I come at last to the sad finale of this mournful article on ‘School Discipline.’ The point I am now about to consider is stated early in the section, although according to all logical principles of arrangement, it should have constituted its tragic and funereal close. On pages 104–5, speaking of ‘physical pain’ as an indispensable means of ‘school discipline’;—and here as elsewhere, making no exception of age, sex, or disposition,—the ‘Remarks’ affirm that ‘it,’ [namely, ‘physical pain,’] ‘will have its place, its proper sphere of influence, not for a limited period merely, till teachers become better qualified, and society more morally refined, but while men and children continue to be human; that is, so long as schools and schoolmasters, and government and laws are needed.’”—*Reply*, pp. 162–3.

That is, while men remain subject to human weaknesses and passions. When the earth shall be full of the knowledge of the Lord, human influences will cease to prevail, and all will be subject to the Divine will. Mr. Mann extends the agency of physical means beyond where I intended. We do not both attach the same meaning to terms. I make a distinction between the words *human* and *divine*, and understand the regeneration of one, or many, or all, to a new and spiritual life, to imply a death unto sin and a resurrection to an incorruptible life with God. Whenever that day comes we shall know it. Falsehood, and revenge, and calumny, will be no longer known; character will then be sacred; ambition and pride will cease; and the love of God will reign triumphant in the soul.

Mr. Mann has done me gross injustice already, in attributing

to me a preference of the rod to even moral means. He, in the following extract, shows a total blindness to my views, by representing me as urging the use of physical force even in the region of spiritual perfection. So absurd an inference as that, I had not anticipated.

"In the clear vista of futurity, pictured against a serener sky and glowing in a celestial light, I see, by the eye of faith, the heralds of Universal Peace. The great prophecy of Christianity is at last fulfilled. Emblems have become realities, and hope is lost in fruition. There is peace on earth and good-will among men. But lo! what hideous spectacle profanes this hallowed vision? It is a spectacle of men, and the likeness thereof is as the likeness of the Thirty-one Boston Schoolmasters still *flogging boys*, and — FLOGGING GIRLS!" — *Reply*, p. 164.

The whole ends thus with a burlesque upon prophecy; not, I presume, intended in that light, but still wearing that aspect. In relation to the prominence given throughout the section to the idea of flogging girls, it may be said, that Mr. Mann has availed himself of sympathies which lend him great strength. An appeal to the chivalrous spirit which prompts us to redress an indignity offered to one of the weaker sex, is proper when made to protect her from outrage and wrong, but grossly improper and unmanly when made to shield children from wholesome restraint. It is surprising, that any who have dwelt much upon the subject of education, should so pervert the relation of a teacher to his pupils, as to represent the gentle infliction of needed chastisement upon a little girl, in the light of a brutal attack upon feminine delicacy and weakness. Is there no difference between rude and boisterous treatment of a refined and sensitive young lady, and the wholesome restraint and punishment of an ill-behaved little girl? To call chastisement by the coarsest names, as "FLOGGING," "the resounding lash and the cries of its victims," "the refining influences of the cowskin," thus stimulating a sympathy, which runs so instinctively into a state of morbid excess, does not bespeak the highest confidence in the force of simple truth. The difference between male and

female susceptibilities, physical, intellectual, and moral, should indeed be regarded in education. That gentleness should especially prevail in our intercourse with girls, that we should rely more upon the affections, as being the predominant characteristic of woman, I should be sorry to hear any educationist deny. But that all girls, at every age, are entirely excluded from the necessity of physical control, is a position that I presume mothers, even, would not maintain. Girls, as well as boys, may need to have their physical sensibilities addressed; but still they should be addressed as the sensibilities of girls, and not of boys. The appeal to sympathy on such a topic is the more unwarrantable, as it subjects an opponent to a kind of odium which is the most unpleasant to be borne.

Admitting, then, and earnestly urging, that all possible moral incentives and persuasives should be used without stint or measure, in bringing both old and young to a sense of duty,—advice, expostulation, entreaty, affection, conscience, religion,—let me avow openly that I meant, and still mean, to espouse the naked doctrine, that physical coercion is, in certain cases, necessary, natural, and proper; and, therefore, equally honorable, when used in its true relation, with any other agency, to both giver and receiver; and to scout the sickly and ridiculous notion, that all use of pain and compulsion is disgraceful and degrading, derogating from the dignity of our nature, and indicating low purposes and debasing tendencies.

“Corporal punishment, considered in itself, is an evil,” it is said. So are reproof and censure in any form, and a thousand other agencies. But things are to be regarded, not as good or evil in themselves, but in their relations. “All evils natural, are moral goods.” To speak of things, then, apart from their use, is really to say nothing whatever about them. Such forms of words answer very well to syllogize one into absurdity, but they can never lead to the truth.

Sympathy, I have said, is the predominant feature of the age.

I believe it. I believe that its ascendancy is abnormal. I believe that there is much pseudo-philanthropy abroad ; yet for wise purposes, since nothing happens by chance, as "the very hairs of our head are all numbered." This loftiest human theory is fast swelling itself to the point of explosion. Those who think this the foundation principle of our nature, and the limit of our highest destiny, will of course regard its growing supremacy as the progress of the race towards perfection ; and will seem to catch the coming swell of that universal consonance, when all the discordant elements of humanity shall be resolved into perfect harmony, by the fullest recognition of the high, and denial of the low. Perfection belongs not to the finite, but to the Infinite.

We may, indeed, extend selfishness over so wide a field, as to seem to annihilate it by its very magnificence ; may sink the individual in the community, or association, or corporation ; merge self-love into philanthropy ; convert *I* into *We* ; and blend the race, en masse, into one grand brotherhood of mutual love and worship, which would seem to put paradise to the blush, and to make an immortality on earth, far preferable to the worship of God in heaven. Thus, selfishness having become so perfectly systematized as to conceal its own machinery, man would *love* all, because he *is* all, and all is his. Here would be a recognition of every relation except the highest, while that would be lost sight of in our supreme regard for those that are properly subordinate to it. It is this vain desire to spiritualize and deify the natural man, that leads us to mistake a faith in the human, for a faith in the divine.

Relying thus upon education merely, for all results, and starting from the broad principle, suggested by natural pride, though denied by revelation, that the human will is in harmony with the Divine will, we slide imperceptibly into the belief, that even the moral evil which we witness in the world, and therefore cannot deny, is an accident to be avoided, and not an innate growth to be plucked up by the roots and cast away ; that only perfect example is necessary to make perfect character ;

that temptation, and struggle, and conflict may be dispensed with. We thus become prepared for the doctrine, that the impulses of love alone will lead us into all duty. This is the natural doctrine of the human heart; the very instinct of that elemental selfishness, which forms the basis and nucleus of all finite and individual existence. I am most happy to quote from Mr. Mann* a passage very much to the point, for I like harmony much better than discord.

“ A child, at first, has no idea that there is any other owner of the universe but himself. Whatever pleases him he forthwith appropriates. His wants are his title-deeds and bills of sale. He does not ask in whose garden the fruit grew, or by whose diving the pearl was fished up. Carry him through a museum or a market, and he demands, in perfectly intelligible, though perhaps in inarticulate language, whatever arrests his fancy. His whole body of law, whether civil or criminal, — *omne ejus corpus juris*, — is, in three words, ‘ I want it.’ If the candle pleases him, he demands the candle : if the rainbow and the stars please him, he demands the rainbow and the stars.”

Here is a picture true to the life. Now this same selfishness continues to control the affections and govern all the actions of the individual, modified only by his relations to those about him, as far and as fast as he understands them. He naturally loves every thing as it affects himself. Why should he not? He gradually learns that his relation to others is a necessary relation, and he discovers the value and true use of it. But in the exercise of this social nature, he is still himself the centre of all his associations, and must ever be, throughout the whole progress of his merely human development. Yet his highest destiny is, to renounce himself and submit to God, as the only proper object of all worship; and as representative of, and subordinate to this spiritual consummation, he must learn to respect and submit to his parents,

* Lecture before the American Institute, 1844.

and to all who exercise a rightful control over him ; that the recognition of this duty of submission may produce a love of something out of and above himself. This is the necessary condition of love. True love is the purchase and fruit of the genuine spirit of obedience. If we wait to love in order that we may obey, we reverse the order of things and mistake the cause for the effect. We thus obey only our own inclinations, which is following the dictates of that very principle, which it is the purpose of all discipline to subdue. It is yielding to self-love, the very antagonistic principle of that perfect love which casteth out fear.

While reverencing, therefore, and rejoicing in the exercise of, that wide benevolence which prompts us to love our neighbor as ourselves, I would insist upon the recognition of that first and greater commandment, to love the Lord our God with *all* our heart, and soul, and mind, and strength ; and would present as the only condition of this love, implicit submission to his will ; and as leading to this, a prompt, and cheerful, and willing obedience to all who may be in authority over us. With such views, I should, of course, have no sympathy with those who aim to rear a structure of character upon the basis of self-complacency. For though such character, being mostly superstructure, may be reared with the most despatch, and may therefore dazzle and mislead the impatient and superficial, yet, being without any sure and good foundation, it is certainly destined to fall to the ground. I should, on the contrary, attach the highest importance to those views, which insist upon true humility as the only firm and solid groundwork for a permanent fabric, and should seek to secure the recognition of that principle of humble submissiveness and trust, which I have spoken of as being the first duty, — namely, obedience.

I know the principle of mutual gratulation, of human supremacy or self-worship, must go through its course of development, and is true, to minds that are in the region of its ascendancy ; just as every being upon the earth considers his

own zenith, as the highest point in the universe, because it is the point directly over *his* head; and just as the narrowest sphere of vision is unbounded, to the mind that sees not its limits. But to allow this principle its proper sphere of influence, is one thing, and to rely upon it as the surest and only guide to perfection, is quite another. To value a thing in its true relation, is not to undervalue it, even though we subordinate it to something higher, and to which it properly leads.

Having once become impressed with the dignity of our nature, and felt how noble a being is man, we arrive at the highest conception of our own importance, and either rest satisfied with merely human powers, and worship ourselves and one another, or, in the full blaze of a spiritual light, discover that we are "wretched, and miserable, and poor, and blind, and naked." Hence only, succeeds that self-abasement, which, as it is the legitimate result of a true view of all our relations, so it has the sure promise of being exalted to a higher and holier sphere of existence, of which the natural powers of man are inadequate to conceive.

Sympathy, or mutual love, is right, understood as imperfection, but wrong, considered as perfection, and made the basis of what professes to be a complete philosophy, whose prevalence promises to revolutionize the action of the human heart, and to harmonize a nature whose very elements are discordant. Admitting it, then, as the promise of something higher, we are bound to deny our faith in it as a final result, since, attempting to rise by its own merits, and rejecting the idea of its own baseness, inferiority, and consequent subjection, it cuts man off from his last and highest destiny, — the perfect love and worship of God, — by excusing him from his first and lowest duty, implicit obedience and submission to his authority and ordinances.*

If I am said to dwell upon what are called religious doc-

* For the ideas which form the groundwork of many thoughts presented here, I am originally indebted to the suggestions of another's mind.

trines, I answer that the subject itself, when viewed in its widest relations, inclines that way. Any person, in treating a subject, must give it that range which it has in his own mind. If then all authority is of God, and must be obeyed, it becomes indispensable, in order to settle the question whether compulsion may ever be absolutely necessary or not, that we decide whether there is in the nature of man an innate element of evil, prompting him to rebellion. If there is, then compulsion results from resistance; if not, then the impulses are all that is necessary to secure duty; temptation is at an end; virtue is a negation; vice a nonentity; repentance a work of supererogation. In the former case, force may be necessary, because there are conflicting elements in the character; in the latter, force is inappropriate, because the character is the result of circumstances, depending not upon choice but upon opportunity. Every teacher, therefore, must regard what to him are the highest relations of his pupils.

Again, then, I say, that believing in virtue and vice, in positive good and positive evil, in cheerful obedience and wilful disobedience, in humility and pride, I would teach obedience as duty in every relation. I would reveal, rather than conceal, its obligations. I would plainly set forth its tendency and claims, and enforce it as early as possible. But I would aim at the spirit, rather than at the letter, of obedience. I would rather produce a consciousness of wrong and a wish to do better, even though ill-feeling might prevent the most prompt compliance, than compel the overt act while the heart should remain in a state of rebellion. I would by no means encourage too sensitive a regard to external compliances. The teacher's chief aim, excepting only those cases in which the disobedience of the subject may operate upon others by way of example, is to awaken the proper feelings in the child. For this reason, it is clearly a matter of great moment, that children, as well as teachers, should have sound views in regard to the nature, tendencies, and purposes of punishment. No pupil ought to regard his teacher as com-

mitting an outrage upon him by inflicting needed pain, or as entering the lists with him for a trial of strength; he should look upon a punishment as an act of kindness, done for his good. The teacher should, in every case, satisfy himself that the punishment he is about to inflict will be likely to benefit the child, and will be understood and received by him aright. He cannot, of course, always know this, but he is to be persuaded of it in his own mind.

The feelings with which punishments are viewed by the pupil being, then, an important consideration, it follows that the prevalence of false notions in regard to their utility and propriety must greatly increase the difficulty of using them, as well as the anxiety that results from their use. Indeed, such is the sensitiveness on this subject, that a teacher having inflicted punishment feels almost obliged to enter into an argument to prove that he has done right; lest he sacrifice the affection of his pupils, and encounter the charge of brutality from those, whose confidence and sympathy are indispensable to him. If a child is induced to regard physical punishment not merely as painful, but as disgraceful, as an indignity offered to his very nature, as a misapplication of means showing want of skill in the teacher, he will be apt to consider himself as being more sinned against than sinning. Thus, setting himself up to judge the actions of the teacher, he, of course, is not likely to be profited by the infliction.

To decide upon penalties, and still more to inflict them, is irksome and disagreeable enough, even when they are received and understood aright; but when made the occasion of reproach and distrust, it becomes a source of serious concern to the teacher, and fails of its best effect upon the child. Nothing is more trying than the feeling of anxiety, after having inflicted punishment, lest the pupil may imbibe false impressions in regard to its purpose and tendency. Let any parent imagine how he would feel, if, after having chastised a wayward child, in addition to the pain it has cost him to inflict the punishment, he should, through the inter-

ference of others, suffer the partial loss of the child's respect and affection.

A teacher should not be made to feel that he is constrained in his intercourse with his pupils. The guidance and control of them should be left as much as possible to him. His interest in and love for them, and their confidence and respect for him, should be carefully guarded, and every avenue to distrust and disaffection should be effectually closed. The parent should regard the teacher as his own representative, and should encourage him in the exercise of the utmost frankness and faithfulness. Indeed, the teacher must be, to a great extent, the intellectual and moral parent of his pupil. Supposing, then, the worst case, that a parent is obliged to entrust his child in the care of one in whom his own confidence is weak, he had better make up for the deficiency of the teacher by his own efforts, than diminish the pupil's respect and love for that teacher. The teacher and parent are so related, that either, by thwarting the other, is undermining his own authority.

The parental nature of all care of children results from the very condition of childhood; which is a state of development and growth; a state of reliance upon and trust in others; a state of erring and weakness; a state in which faults are to be expected, corrected, and forgotten. He who guides children must have absolute control over them; and he who is not fit for this, is not fit to control them at all; and however unfit he may be, by attempting to guard and check his authority, to an extent incompatible with the nature of the relation, you only encourage artifice, and by your very want of confidence furnish an excuse for superficiality and unfaithfulness. You cannot know the thousand influences that your child receives from his teacher unless you are yourself that teacher. Distrust and docility are incompatible. Whatever, therefore, may be your own convictions, do not encourage any distrust or dislike that may have sprung up in the mind of your child. This course is due, not to the unfaithful

teacher, but to the child. No one will deny that filial respect is a duty independent of parental worth and merit. True, indeed, the relation of parent, being founded in nature, cannot be laid aside. Equally true is it, that the relation of teacher ought to be respected until it is laid aside ; and should neither be formed nor laid aside without much deliberation. Parents should remember that their confidence and support are the strong arm of the teacher's influence. Without these he is crippled and discouraged, and the more so, the more fond and faithful he is.

The false notions that prevail to some extent in the community in regard to government, are very unfavorable to docility and obedience. Children should not hear the authority of their parents and teachers called in question. They should not be allowed to speak disrespectfully of their own or of each other's parents and teachers, and he who through the press, or in any other way, encourages this, whatever he may intend, is a disorganizer ; is weakening and dissolving the primal bond of civil society, and sapping the foundations of social order.

It will be seen that I have given no detailed rules of practice. To do this would involve the consideration of a great variety of circumstances. Whoever interprets my opinions as excusing a frequent and reckless use of the rod, wholly misinterprets them. I would especially enjoin it as an imperative duty, first to exhaust all the moral means we can command, when there is the least prospect of their being regarded. The only chastisement I would advocate or excuse, is that which springs from love in the teacher towards the pupil, and the legitimate tendency of which is to beget or increase love in the pupil towards the teacher. I have not written with reference to usages and practices prevailing in any particular region, but with reference to principles existing everywhere.

I have thus endeavored to exhibit, as in duty bound, the singular manner in which the "Reply" has dealt with the

fourth section of the "Remarks." My aim has been neither to flatter nor to offend any of my readers, but simply to tell the truth. Having shown the unfairness of my opponent, I wish to acknowledge his merits. Mr. Mann has fulfilled an important mission. He has spoken and written most effectively in behalf of the interests of education. He has set forth the evils of ignorance and the benefits of knowledge with a truly graphic pen. He has done a great good in advising the public of the importance and value of their schools. He has done much to turn attention from private to public instruction. He has collected and diffused a vast amount of statistical information. He has elevated the business of teaching and given it nominal eclat; has helped to organize teachers into a professional body, and pleaded eloquently for their social rank and liberal emolument. Would he had never been left to undo his own efforts by the manner in which he has sometimes, but more than all in his "Reply," spoken of teachers, their qualifications, and compensation. He has done much to produce improvement in the physical accommodations of the schools — as ventilation, seats, comfortable and well-arranged apartments — and for these labors he has received warm thanks.

But all this is extraneous to education itself. In going beyond these external means he has strangely missed his aim. Having reared the temple and passed within the threshold, his labors have quite another bearing. His speculations upon education itself I cannot commend. If it were possible, I could earnestly wish to find him putting forth his strength to settle again what he has helped to unsettle, and to further whatever of good he has begun.

JOSEPH HALE.

Boston, April, 1845.

NOTE.

THE following extracts from the "Twenty-fifth Annual Report and Documents of the New York Institution for the Instruction of the Deaf and Dumb, to the Legislature of the State of New York, for the year 1844," will exhibit some facts which it is well to have known, and will show that it is not the Boston Schoolmasters alone who are dissatisfied with Mr. Mann's representations.

"In the spring of the past year, very general attention was awakened by an alleged discovery that the 'Institutions for the Deaf and Dumb in Prussia, Saxony and Holland, are decidedly superior to any in this country.' This assertion was put forth by the distinguished Secretary of the Massachusetts Board of Education, in a report printed in the Common School Journal, and sent to every school district in that State. That the respectable author of that report should venture such an assertion without the slightest examination of our institutions, is certainly matter for surprise and regret, and the reasons given for this sweeping sentence are as absurd as the sentence itself is unjust."

"Absurd as were the assertions which have been examined, we knew that the great mass of readers possessed no means of detecting the fallacy; that the theory thus presented was captivating for the popular mind, and that many relatives of deaf mutes would be disposed to encourage, probably to the serious eventual injury of their interests, the substitution, for our own, of the system of instruction recommended by Mr. Mann. Moreover, it seemed our duty to ascertain, beyond a doubt or a cavil, the authenticity of his statement.

"If only half of his assertions should prove true, it would argue a vast improvement in the German system, and an immense increase in the value of its results since our last authentic advices.

"The board, therefore, availed themselves of the opportune visit to Germany, for the prosecution of literary and theological studies, of the Rev. George E. Day, to institute inquiries which might set this vexed question at rest. No man in this country is better qualified for the task. Having been for some years a professor in the New York institution, he is familiar with the theory and practice of deaf mute instruction. He possessed that knowledge of the French and German languages necessary to a personal examination of their schools, and those powers of discrimination and philosophical habits of mind that would make his examination thorough and searching, and his conclusions accurate and convincing.

"His report has recently been received, and the board lay it before the Legislature without comment. We trust that all who may have been misled by the fallacies which have given occasion to the mission of Mr. Day, may read this lucid and conclusive document."

The above extracts are from the Report of the Directors, signed

by the President and Secretary. The following are from Mr. Day's Report.

"I selected a passage in the Bible, containing no difficult words, but of such a nature as to require that nearly all the words should be separately comprehended in order to understand it, and gave it to one of his best scholars, who had been five years under instruction, to read. He read it twice over, but the teacher was unable to make out any part of it. On the second reading of another passage, by a scholar six years under instruction, the teacher repeated the whole. Experiments of this nature, repeated at other schools, seem to lead to the conclusion that the instructors understand their pupils, not so much in virtue of the intelligibility of their articulation, as by being accustomed to the circle of words they commonly use, combined with the circumstances which serve to give an idea of the meaning intended. The fact, confessed by the German teachers, that they do not understand the pupils of other schools, so well as their own, goes to the same point."

"On the whole, however, it may be safely said that the utterance of the pupils is so indistinct and unnatural, as only to convey single words to the hearer. The greater part of the sounds they make in attempting to speak, it is altogether impossible to understand."

"In respect to tone, the speaking of the deaf and dumb is harsh, unnatural and monotonous. Destitute, of course, of modulation and accent, it more nearly resembles what we should conceive a speaking machine might utter, than the usual speech of mankind. Sometimes it is a whining noise, like that of one in distress, and sometimes a sudden concussive sound resembling the bark of a dog. In many cases the unpleasantness is still farther increased by a painfully high or low *pitch*, in some instances resembling a shriek, and in others, a groan. When to this is added, the contortions of countenance and other unnatural position of the mouth, produced by the effort of mechanically adjusting the organs, and putting them into play, it will be readily believed that the articulation of the deaf and dumb is far from agreeable."

"It is very common in Germany to refer to a (so called) deaf-mute instructor in the school at Berlin, named *Habermaass*, in proof of the degree to which the deaf and dumb can be taught to articulate. That he stood very far above even the best instructed deaf mutes, would be sufficiently evident from the frequency with which his ability to converse is referred to. At the same time, it alters the case entirely to learn, that not only was he not born deaf, but that he actually lost his hearing at so late a period, that when he entered the school at Berlin, he was still able to talk. In other words, *he had never lost the use of language*, and as the director of the Berlin institution, who communicated these facts to me, observed, cannot properly be referred to as an instance of the success of instruction in articulation. 'It is precisely in this manner,' he continued, 'that erroneous ideas are circulated, and unfounded expectations so often cherished in respect to what can be done for deaf mutes.'"

The following is Mr. Mann's description of deaf-mute utterance.

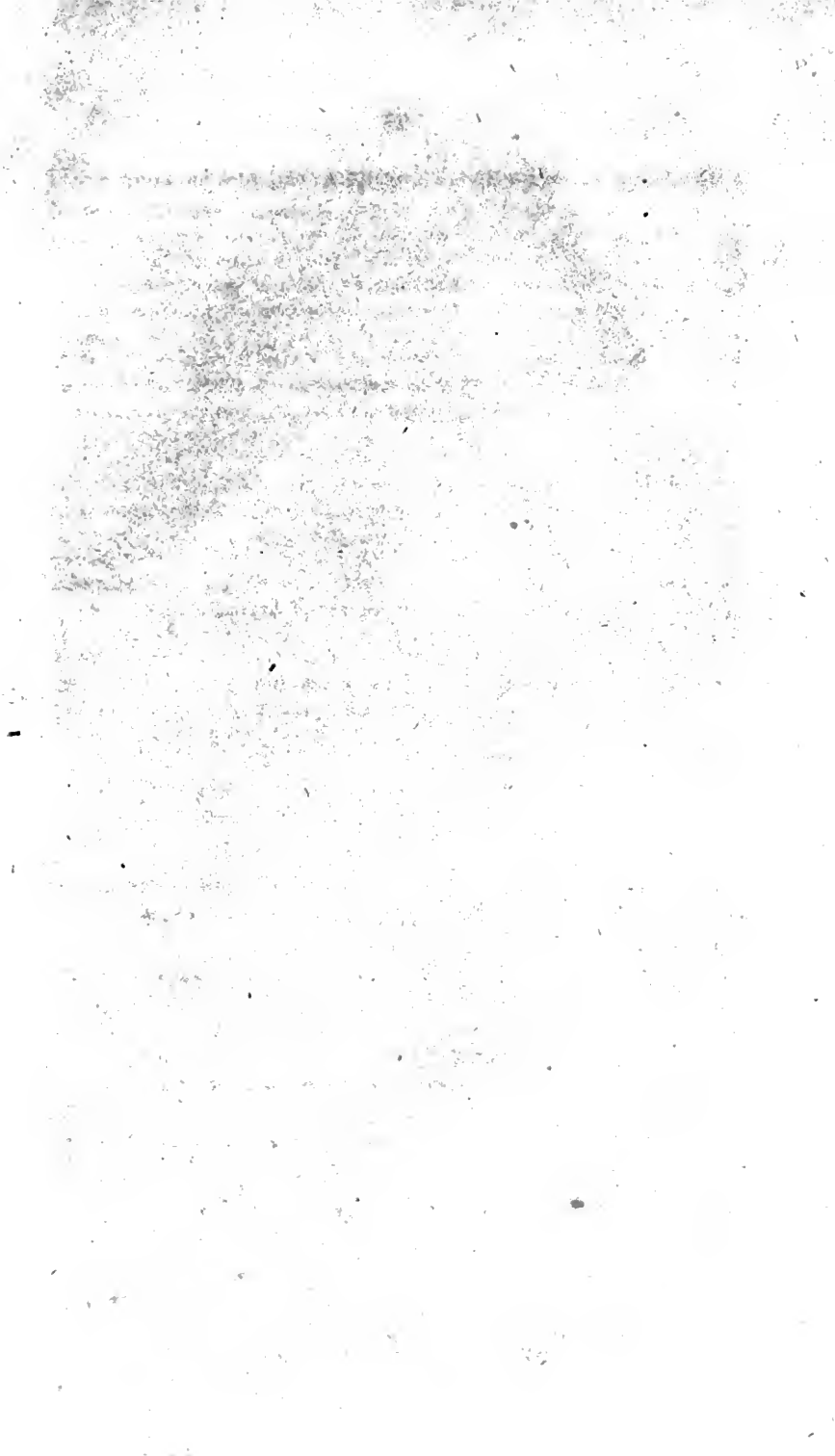
"I have often heard pupils, in the deaf and dumb schools of Prussia and Saxony, read with more distinctness of articulation and appropriateness of expression, than is done by some of the children in our own schools who possess perfect organs of speech, and a complement of the senses. Nay, so successful are the teachers that, in some instances, they overcome in a good degree, difficulties arising from a deficiency or malformation of the organs themselves, — such as the loss of front teeth, the tied-tongue, and so forth. In some of the cities which I visited, the pupils who had gone through with a course of instruction at the deaf and dumb school, were employed as artisans or mechanics, earning a competent livelihood, mingling with other men, and speaking and conversing like them. In the city of Berlin, there was a deaf and dumb man, named Habermaass, who was so famed for his correct speaking, that strangers used to call to see him. These he would meet at the door, conduct into the house, and enjoy their surprise when he told them he was Habermaass. A clergyman of high standing and character, whose acquaintance I formed in Holland, told me that, when he was one of the religious instructors of the deaf and dumb school at Groningen, he took a foreign friend one day to visit it; and when they had gone through the school, his friend observed that that school was very well, but that it was the deaf and dumb school which he had wished to see." — *Seventh Annual Report*, pp. 30-1.

P. S.—The "calculation," alluded to on the 14th page of the Report, was made with reference to the "Remarks," and not to the lectures, as is there stated.

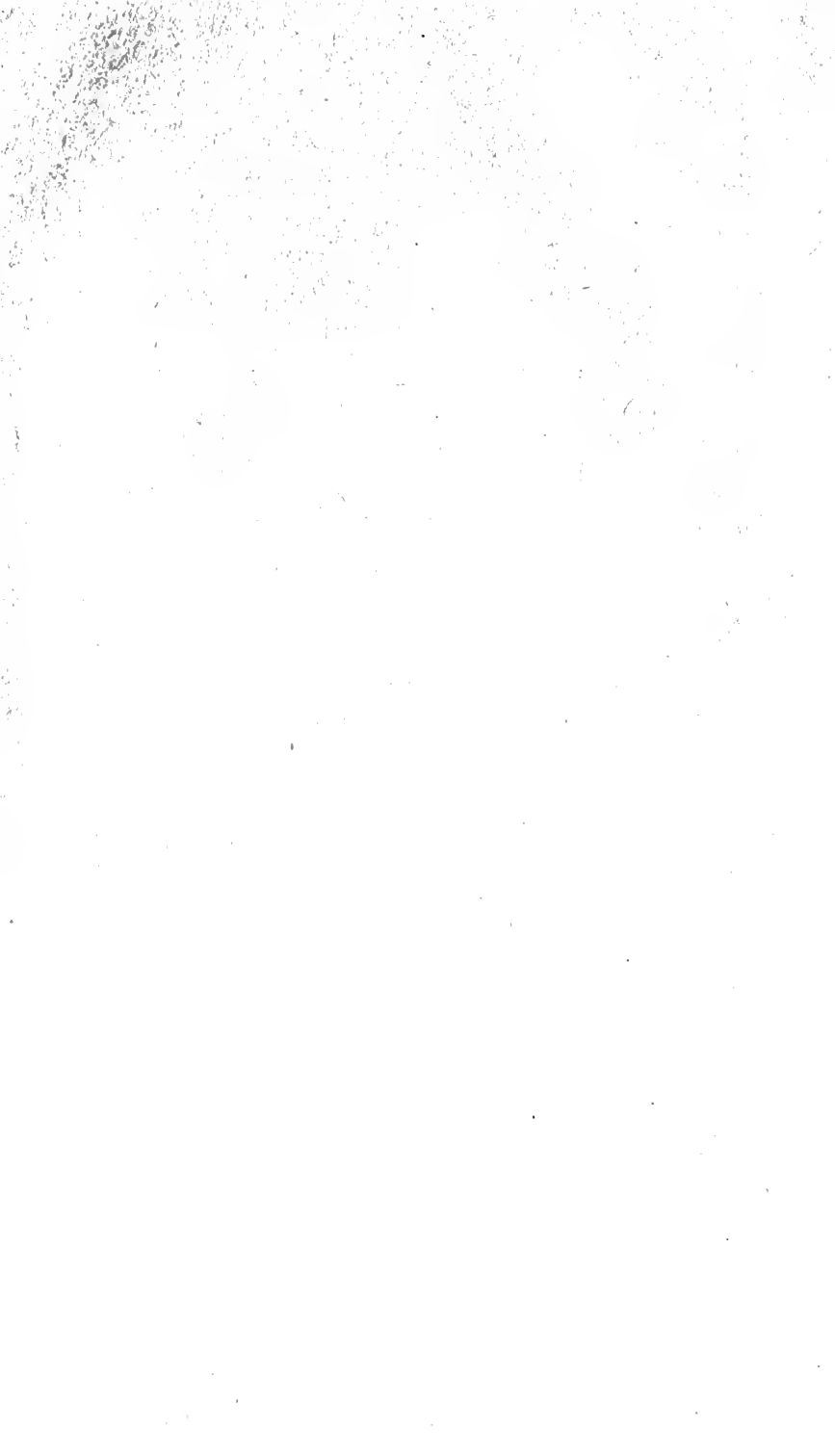
It appears by information recently imparted to the Committee on the Report, that some of the modes of instruction described on pages 41-43, of the Report, have been pursued in some of the Boston schools for a much longer time than is accredited to them.

On the 39th page of the second article, first line, read "Davies'" for "Davis's."

In the Rejoinder to the third section of the "Reply," page 2, twelfth line from top, read "Eurybiades" for "Alcibiades."



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